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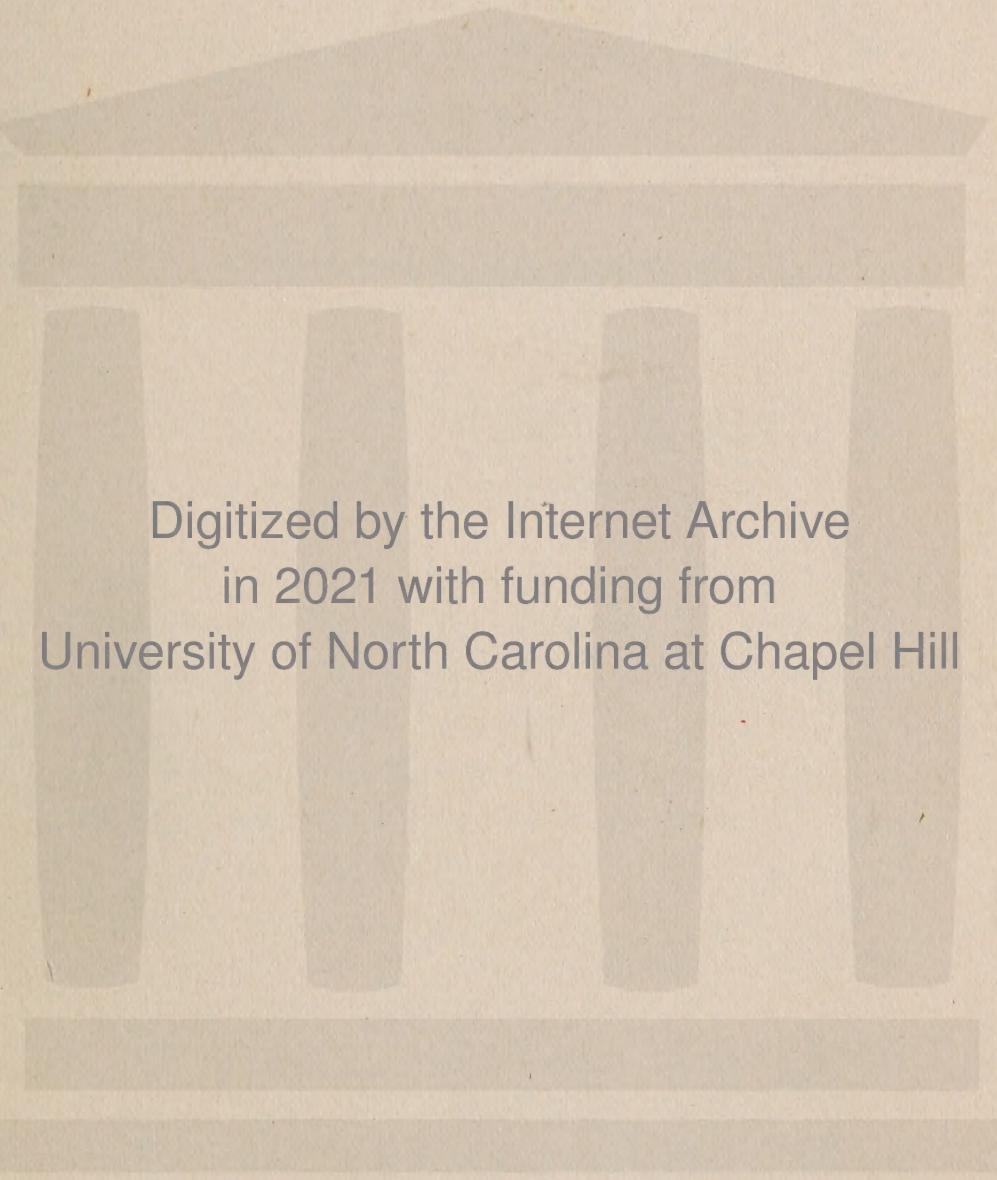


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Social Service Quarterly

ISSUED BY THE

NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

Volume I

RALEIGH, N. C., APRIL, MAY, JUNE, 1913

Number 1

The North Carolina Conference for Social Service

concerns itself with human life and the conditions that affect human life in North Carolina. To have the population of the State the best equipped of any in the Union, and to insure here and now an environment of physical, mental, and moral healthfulness that will prevent human waste and make for the fullest development of every individual within our borders—this is its aim.

It seeks to study and improve the social, civic, and economic conditions in our State, especially conditions that injuriously affect child life, or that tend to perpetuate preventable ignorance, disease, degeneracy, or poverty among our people, and so handicap them in the fierce twentieth-century struggle for supremacy.

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Application for entry as second-class matter at the post-office at Raleigh, North Carolina, pending.

A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the *SOCIAL SERVICE QUARTERLY*. The annual membership dues to the Conference are \$1 for regular members, \$2 for sustaining members, and \$5 for contributing members. The regular subscription fee to all others is \$1 annually.

If your membership dues or subscription fees are in arrears, this fact will be indicated by a pencil mark at this point.

Forward all money and address all communications relative to the Conference to WARREN H. BOOKER, ACTING SECRETARY RALEIGH, N. C.

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ANNOUNCEMENT.

Ordinary "Minutes" of annual meetings make "curst hard reading." Besides, appearing only once a year as they do, they cannot serve the purpose of keeping the membership of an organization fully in touch with its work. Instead of printing the "minutes" of our State meeting once a year, therefore, it has been determined to issue a quarterly publication to be sent free to all members of the "North Carolina Conference for Social Service" and to the press of the State.

With this brief announcement, the "SOCIAL SERVICE QUARTERLY" makes its formal bow to the public. Its columns are open to the membership, and we hope to make future issues even more worth while than this initial number.

CLARENCE POE, *President.*

W. S. RANKIN, *Secretary.*

WHAT IS THE "NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE"?

It is an organization of over five hundred men and women, and its name indicates its mission. A more definite "Statement of Purposes," however, is given officially as follows:

"*Aim.*—The Conference for Social Service concerns itself with human life and the conditions that affect human life in North Carolina. To have the population of the State the best equipped of any in the Union, and to insure here and now an environment of physical, mental, and moral healthfulness that will prevent human waste and make for the fullest development of every individual within our borders—this is its aim. And in working towards this result, it will seek to unite all the now scattered forces of social service upon this threefold program:

"(1) *Investigating Conditions.*—It will study the social, civic, and economic conditions in our State—especially conditions that injuriously affect child life, or that tend to perpetuate preventable ignorance, disease, degeneracy, or poverty among our people and so handicap them in the fierce twentieth-century struggle for supremacy. To this end, the Conference will (1) provide committees of thoughtful citizens to study each problem in a spirit at once of human sympathy and scientific accuracy, and will (2) arrange for annual conferences to bring together all the State's citi-

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zenship, both men and women, interested in the purposes this organization has at heart.

"(2) *Awakening the People*.—Through its annual meetings, its addresses and platforms, its public documents, and the letters, addresses, and private activities of its members, it will seek to interest the people of the entire Commonwealth in its program and its policies.

"(3) *Securing the Remedies*.—Through committees and otherwise, it will endeavor to influence organized bodies of citizens, religious denominations, public officials, and State legislatures in behalf of such policies as its investigations show that conditions demand."

The officers of the Conference for 1913 are: Honorary President, Governor Locke Craig; President, Mr. Clarence Poe, Raleigh; First Vice President, Miss Daisy Denson, Raleigh; Second Vice President, Mr. Walter Thompson, Concord; Third Vice President, Bishop Robert Strange, Wilmington; Secretary-Treasurer, Dr. W. S. Rankin, Raleigh. Executive Committee: Gilbert T. Stephenson, Winston-Salem; Dr. L. B. McBrayer, Asheville; Mrs. R. R. Cotten, Bruce; Rev. M. L. Kesler, Thomasville; Miss Pansy Petty, Greensboro; Dr. F. M. Register, Tillery; Dr. G. B. Evans, Clarkton; Mr. J. Y. Joyner, Raleigh; Mr. A. W. McAllister, Greensboro; Mr. W. H. Swift, Greensboro, and Rev. J. N. Cole, Raleigh.

The following are the Committee Chairmen:

Church and Social Service; Federation and Extension Work—Bishop Robert Strange, Wilmington.

Illiteracy; Colleges and Social Service—Hon. J. Y. Joyner, Raleigh.

Juvenile Offenders; Reformatories—Mr. James P. Cook, Concord.

Public Health—Dr. W. S. Rankin, Raleigh.

Dependent Children; Orphans, Deaf-mutes, Blind—Rev. M. L. Kesler, Thomasville.

Feeble-mindedness and Eugenics—Dr. L. B. McBrayer, Asheville.

Improvement of Country Life—Mr. Clarence Poe, Raleigh.

Industrial Conditions and Child Labor—Mr. W. H. Swift, Greensboro.

Prisons and Prison Reforms—Miss Daisy Denson, Raleigh.

Alcoholism and Intemperance—Mr. Archibald Johnson, Thomasville.

Negro Problem—Mr. Gilbert T. Stephenson, Winston-Salem.

Judicial Reforms; Arbitration—Hon. T. W. Bickett, Raleigh.

Economics and Poverty—Mr. Roland F. Beasley, Monroe.

Women and Social Service—Mrs. R. R. Cotten, Bruce.

Insanity and Asylums; Mental Hygiene—Dr. C. O'H. Laughinghouse, Greenville.

Moral Conditions; Social Hygiene—[to be supplied.]

Associated Charities; Benevolence—Mr. L. B. Myers, Charlotte.

All white North Carolinians interested in its purposes are invited to become members, the annual dues being, for regular members, \$1; contributing members, \$2; sustaining members, \$5.

THE HISTORY OF THE NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE.

W. S. RANKIN, Secretary.

Coincident with and following the organization of the social workers of the Southern States at Nashville, Tennessee, in May, 1912, the idea of a state organization of the scattered social forces at work in North Carolina seems to have occurred to a number of our people. Indeed, the need and opportunity of a state organization appeared even greater than that of a southern organization. The subdivisions of social workers in one state are much smaller and weaker, and, there-

fore, in greater need of combining their strength for the attainment of a common purpose, than are the subdivisions of social workers of an entire section of our country. Moreover, the opportunity of a state organization for service is more direct, in that a state organization has a single legislative body under its immediate touch, whereas there is no governmental unit on which the social workers of a section of the country may center their efforts.

On September 6, 1912, several persons, actuated by the above considerations, and acting for themselves and others, issued a call to representatives of some of the more important social problems confronting the people of North Carolina to meet in the Chamber of Commerce, Raleigh, North Carolina, on September 17th. At that meeting a number of those to whom the call was issued met and decided upon a plan for the organization of the various subdivisions of social workers of our state. Briefly, the plan was as follows:

A committee for twelve of the more important social problems confronting our people was arranged for; a chairman was elected for each committee, and that chairman was asked to appoint, notify, and secure fifteen or more persons, interested in his or her particular field of social service, for membership on his or her committee; each member of the twelve committees was asked to secure the membership in the state organization of at least one other person, and, if possible, to become responsible for at least two social workers at the first meeting of the Conference to be held in Raleigh some time in January or February, 1913. A small executive committee, with a temporary chairman and secretary, were appointed to keep the various committees in touch with each other, to see that the public was fully informed through the press as to the purpose and progress of the enterprise, to prepare multigraph letters that would be of general service to all the

committees in securing the membership of interested parties, and to arrange for an annual meeting in the city of Raleigh in the early part of the year 1913.

Partly as a result of these efforts, but more as the expression of a realization of the need of such an organization by the thinking, altruistic people of our State, at the first meeting of the Conference, held in Raleigh February 11th and 12th, there were already 311 members enrolled. At the present time there are 542 members of the Conference, and even with the small membership fee of \$1 a year the organization seems to be on its feet financially and able to take care of itself in the future. At this time the outlook for more than a thousand members by the next annual meeting of the Conference seems very bright. The list of names of the members of this organization impresses one not so much by its size as by the material of which it is composed. It is doubtful if a like number of names as representative of the spirit of social progress in North Carolina could be gotten together.

SOMETHING THE NEXT LEGISLATURE SHOULD DO.

This good suggestion comes from Mr. A. W. McAlister of Greensboro:

"I believe that one thing which the State Conference should aim to bring about is the appointment by the Legislature of the State at each session, as a part of its committee machinery, a committee from the House and Senate respectively on the Social Welfare. Such a committee will be no less important and no less useful than the other committees of the House and Senate. The State of Massachusetts has taken the initiative in this, and has such committees as a part of its legislative machinery."

A MESSAGE FROM AMBASSADOR JAMES BRYCE TO THE NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE.*

BRITISH EMBASSY,
WASHINGTON, January 30, 1913.

MR. CLARENCE POE, Esq., *Raleigh, N. C.*

DEAR MR. POE:—It is a matter of very great regret to me that I cannot accept the invitation which you transmitted to me to attend your gathering at Raleigh next month. It would have been a delight to me to visit Raleigh, where I was received with such cordial friendliness two years ago.

Such a gathering as you propose to hold cannot fail to be of great service to the State, and even beyond its limits. The time has come when, with so many problems pressing on us and so much social unrest around us, thoughtful men who put the interests of the people and their happiness above any political differences should meet together in order to try to devise means for removing this unrest and solving these problems in a sense fair to all classes. Such a task is no doubt difficult, but tasks as difficult have been accomplished in times past by the unselfish public spirit and patriotism of the best minds in a community.

You in North Carolina have made such wonderful progress within the last forty years, and have done so much to quicken and elevate public opinion in your State and to direct it towards the best ideals, that I cannot but form favorable auguries for the efforts you are about to make.

Let me add that your problems are substantially the problems which we in England also are endeavoring to grapple with. We hope to learn from you, and wherever we may succeed we hope that you also will be glad to learn from us. We are moving towards the same goals and we are moving in the same spirit which has

remained common to both branches of the race ever since the day when your forefathers landed upon these shores.

I should like to have tried to say these things to you myself, but as I cannot arrange to be absent from my duties here, I must say them to you by letter.

Accept my most hearty wishes for the welfare and unceasing progress of your noble State, and believe me,

Yours sincerely,

JAMES BRYCE.

IMPORTANCE OF GIVING MORE ATTENTION TO EUGENICS.

DR. L. B. McBRAYER, Asheville.

Governor Marshall of Indiana says: "What man needs is not reform, but regeneration." Another writer expresses it this way: "What has posterity done for me that I am under obligation to do anything for posterity?" And he answers: "To the human race that went before we owe everything, and we can only repay that debt to those who come after."

Our responsibility does not cease with the protection and care of the lives that now are, but it extends to the untold generations yet unborn. We have learned that in this, as in all things, the Divine force works through us, and that we cannot excuse ourselves by casting the burden of our evil actions on a Higher Power. It is we who are, more immediately, the creators of men. We generate the race; we alone can regenerate it. The laws of God are immutable, unchangeable. The laws of Nature are the laws of God. That every seed shall bring forth fruit after its kind, is a law of God and a law of Nature.

The Good Book says that God created man in His own image out of the dust of the earth. But he is not populating the earth in that way now. He is not doing that stunt any more. He has turned that

*This was read at the first session of the First Annual Conference.

job over to us. We are, then, working together with God in the creation of those who are to follow us, in the creation of the future citizens of our Commonwealth. It would seem that this is the highest honor as well as the greatest responsibility that could be bestowed upon us. And yet from our actions and the results of our actions, to wit, a considerable percentage of the population of our Commonwealth, it would seem that we consider the honor and responsibility lightly—oh! too lightly—if indeed we have ever given it a thought.

Men who are interested in the creation of better live stock are familiar with the Mendelian law of heredity—which, by the way, is not the Mendelian law at all, but the law of God, and has been in full force and effect since the creation of man, and will continue in full force and effect until the end of time, whether or not we pay any attention to it—and these men have been using this law for the improvement of all domestic animals for many years. Our State has awakened to the meaning of this law so far as the lower animals are concerned. In my boyhood days in North Carolina about the only use I ever heard of the word “thoroughbred” was in connection with the fine horses in Kentucky; but now every farmer boasts of his thoroughbred horses, thoroughbred cows, thoroughbred chickens, ducks, geese, sheep, goats, etc., etc. In fact, everything about the place is thoroughbred and pedigreed except his children.

The same is true in agriculture. Our people are awake to the fact that the kind of seed they plant has much to do with the quantity of the crop they raise, and also the quality, and therefore the price it will bring. Our fruit growers are alive to the fact that certain strains of apples will keep well through the winter and have a luscious taste in the springtime. They are also alive to the fact that if they allow these trees and fruits to be preyed upon by insects, that the trees will not be

so fruitful, and perhaps go to an early death, and that the fruit will not keep so well and will not be so salable by a large per cent. They adopt preventive measures in order that they may raise the best of apples and get the most money out of them. But when he enters into partnership with God in the creation of human beings he pays no attention to the law he uses so assiduously in the perfection of his domestic animals, fruits, and flowers. He sprays his fruit trees to prevent disease from marring the beauty and value of the fruit and the productivity of the tree, but he allows his children to go through life handicapped by diseases that are as easily preventable, making out of them incapables, both mentally and physically, and passing on these mental and physical defects to future generations. And the horror of it, the crime of it, is that they do this without ever giving it a thought!

Two hundred years ago a man wrote, that one might wear any passion out of a family by culture, as skillful gardeners blot the color out of a tulip that mars its beauty. The good people of North Carolina are wide-awake to the horticultural side of this important truth, but seem to have entirely lost sight of that part that has to do with the improvement of our race. It is a large part of the duty of this Conference to lead them to see this important truth.

We have no correct statistics for North Carolina, but what is true of other states is no doubt true of us. It is a matter of record that in another State one feeble-minded woman has cost the State more than \$1,000,000 in money paid to care for her descendants, who were largely feeble-minded, insane, paupers, criminals, inebriates, and everything else that is covered by the words mental, moral, and physical defects. It is equally true that a thoroughbred woman married to a thoroughbred man has produced about an equal number of descendants, and not one

of the kind mentioned above, but, instead, her descendants were doctors, teachers, lawyers, preachers, judges, college presidents, etc. Which strain does North Carolina desire to cultivate? It is a large part of the duty of this Conference to bring this matter to the attention of the people of our State.

HOW NORTH CAROLINA NOW STANDS WITH RESPECT TO CHILD LABOR.

Even after the act of March 6th becomes a law in North Carolina, the State will still be far behind most of the states of the American Union in giving protection to boys and girls. In the following respects practically all of the states are ahead of North Carolina:

(1) In that North Carolina provides no officer for seeing that her child-labor laws are enforced. No one believes that the county superintendent of public instruction can, acting alone, look after all the children who are actually employed, or who are about to be employed in mills and factories. State inspectors will be required before thorough enforcement of any law can be had.

(2) The age for the employment of children in mills and factories is too low. It should by all means be fourteen, and in certain dangerous occupations it should be higher than that. In most of the states of the American Union the age limit for the employment of boys and girls in mills and factories is fourteen. Our State will, perhaps, be moved up at the next meeting of the General Assembly.

(3) In the opinion of a large number of our people, girls older than sixteen years of age should be forbidden to be employed at night-work. The people of the State will undoubtedly demand a change in this respect.

(4) There should be some distinction made between the hours of labor between adults and between boys and girls under

sixteen years of age. The most progressive states of our country limit hours for boys and girls under sixteen to eight hours a day. This will come in North Carolina, but, perhaps, not so early as changes as suggested above.

(5) The greatest necessity in connection with child-labor legislation is to see that whatever laws are on the statute-books are enforced. In working children, there has been a most flagrant violation of the law in North Carolina, but public sentiment is beginning to demand that such violations shall cease.

(6) There should be a law forbidding the employment of boys under sixteen as night-messengers.

W. H. SWIFT.

THE INCREASE IN MULATTOES IN NORTH CAROLINA.

A census bureau report, recently issued, shows that the mulatto blood in North Carolina has increased as follows: From 9.6 per cent of the negro population in 1870 to 13.8 in 1890 and to 20.7 in 1910, showing a gain in forty years of 11.1 per cent. The gain in the United States in that time has been but 8.9 per cent.

If the above is correct—and it is open to question—it is more than probable that the alleged increase is due to the increase of the descendants of mulattoes, who have intermarried, rather than to an increase of children born of blacks and whites.—*Exchange.*

Prison reform is spreading over the country, because the family always suffers much with the prisoner. "In Kentucky," it is said, "the prisoner is paid full wages for his enforced labor. Twenty-five per cent reverts to the State, which compensates it for his period of incarceration. The remaining 75 per cent is turned over to the family of the convict, or paid to him, if unencumbered, upon his release."

WHAT NORTH CAROLINA NEEDS TO-DAY

A Program of Progress Regarding Ten Vital Subjects—Three-Minute Talks by Ten Committee Chairmen at the Recent State Conference for Social Service

I. THE CHURCHES MUST HELP PRODUCE BETTER LIVING CONDITIONS.

BISHOP ROBERT STRANGE, Wilmington, N. C.

Some years ago I read a very interesting article which contained this phrase: "The church ought to be the center from which flows all things for good and for the uplift of society." It seems to me that that was the right position.

A good many of us think that the church and her teachings are to get ready for the next world. We ought to be a power for righteousness in this world. We have now in the Episcopal Church a social service commission trying to apply the power of Christ and benefit the present conditions of life and make it easier for the right conditions to exist, and for men to live and fight their fight under better conditions and in a better spirit.

This is the position that I take toward the church. I think the Good Samaritan, who went out to help his fellowman, was following the Master and doing better work than the priest who passed by and was too busy to help this brother who was down. We ought to do what we can to make the conditions of life under which we live more tolerable, more productive of righteousness, better fitted to make men better citizens here in this life, and if we live rightly in this life and do our duty here, we are better prepared to go out of this world and go to Heaven and Paradise.

The church, I think, ought to take a leading part in this work, and that is one

reason why I am here to-day. The church ought to take the foremost place in getting work for people, and in making a way for the people to do their work better, and to lead on to making the life better here as well as hereafter.

II. OUR CHARITY SHOULD SEEK TO CURE POVERTY, NOT PERPETUATE IT.

L. B. MYERS, Secretary Associated Charities, Charlotte, N. C.

I came to the Conference with the feeling that many in North Carolina do not understand the work of Organized Charity, and I have had no occasion to change that opinion since getting here. There seem to be many people who look upon the Associated Charities as mere alms-giving agencies. They know nothing about the constructive family work and preventive work the charitable societies are doing.

Organized charity is a new principle and method applied to the treatment of the poor. Dean Hodges in his lecture on "Efficient Philanthropy" illustrates the difference between the new and the old charity by quoting Lowell's poem, "The Vision of Sir Launfal." Sir Launfal went out to seek the Holy Grail. As he passed out from his castle gate, he saw a beggar by the wayside and threw him a golden coin. Years later Sir Launfal returned a ruined man, his quest a failure. As he neared his castle gate he saw the

same beggar sitting begging as before. Sir Launfal had no gold to give him, but took his last crust and divided it with the beggar. Then there is a vision, and Sir Launfal is blessed. And that is the point of the story—Sir Launfal is blessed.

But there is nothing in the story about the beggar. Why was he still a beggar after all these years? Did no one care enough for him to inquire into the cause of his destitution and help him out of his trouble? *The new charity aims to help the poor out of their poverty, instead of making them comfortable in it.* With this end in view, it makes a close study of each case and helps the man or family to plan his or its restoration. With the proper coöperation between the social forces of a city most cases of poverty can be cured.

It is just as dangerous to give money to a beggar without knowing the nature and cause of his need as it is to give medicine to a sick man without diagnosing his disease. Organized charity believes in a thorough investigation, a diagnosis, a treatment, and a cure. It gives alms most generously when needed, but its best work is in helping the family to a place where it needs ask for alms no more.

Organized charity stands for coöperation between all the charitable forces of a city. In Pittsburg there were found two families living together who belonged to 14 churches, had been helped by 14 others and by several individuals through a period of two years, yet they were so poorly provided for that one child fainted in school from partial starvation. Then the case went to the Associated Charities, and all the helping agencies got together. In two weeks time the heads of the families were found jobs and the families were self-supporting as were other families.

In another city the ready gifts of business men to a woman selling ten-cent bottles of perfume kept her for years on the streets away from her children, while her husband idled about saloons. Through the Associated Charities and the juvenile

court the woman was compelled to stay at home, the husband was compelled to go to work, and the family became a normal, self-supporting social unit. Such instances could be told by the hundreds in every city that has a properly organized Associated Charities.

One of the most difficult problems faced by the charitable societies is the problem of the homeless man who travels on charity from city to city, asking nothing more than a meal or two and a ticket to the next city. By a special arrangement between the 400 and more societies in the United States and Canada, these men are held up, their cases quickly investigated by code telegrams to other cities. The able-bodied are refused aid except in work, while the aged or sick or otherwise needy are helped, not to the next city, but to their home, the transportation charges being furnished in many instances by relatives or friends. This transportation agreement has helped enormously in reducing the number of beggars in the cities where Associated Charities are located.

There are now fifteen cities in North Carolina that have Associated Charities or similar societies. Some of these are still too nearly like the old relief societies, but others are doing thorough coöperative and constructive work with paid secretaries who have had special training for their position. There needs to be a society in every city of considerable size.

III. OUR PRISONS SHOULD REFORM AS WELL AS PUNISH.

MISS DAISY DENSON, Secretary Board of Public Charities, Raleigh, N. C.

“Every atom of humanity has a divine value and significance. We hold a human hand, but we feel God’s life pulsing within. If we have failed to find anything beautiful and divine in any life, it is because we do not yet know it well enough, or because we are blind. God is in it.”

These words are from the Conference sermon of the National Conference of Charities and Corrections, meeting of 1912.

"The divine value and significance of every human life"—this is the great truth we must realize and upon which we must build, if we succeed in the development of a just prison system.

Imprisonment is not an end in itself. To place the lawbreaker out of sight and out of mind solves neither his problem nor that of society. "It is in the public interest to make an earnest effort for the reformation of the criminal," says the International Prison Congress.

When his sentence expires the prisoner returns to the body politic. The period of his imprisonment is the State's opportunity. It is her *responsibility*, and she has failed if she returns him to community life less able to cope with temptation; more, unless he has been trained, strengthened, and developed morally, mentally, physically, while in her care, she has travestied her own organic law, for the Constitution declares that "the object of punishment being not only to satisfy justice, but also to *reform the offender, and thus prevent crime, murder,*" etc. (naming three other crimes), and "*these only may be punishable with death.*"

The law of God teaches that we must seek the prisoner's reformation because of "*his divine value and significance*"—and the law of the State, that *further crime may be prevented.*

The newer moral and mental quickening now permeating the penal institutions of the world are substituting the Christian code for the old "eye for an eye" or retributive justice.

North Carolina has evolved some good things; it is far better to work our jail prisoners on the roads than to confine them in the enforced idleness of jail buildings. The State Farm is in the van of progressive movements. The fact that the prisoners live in the open air under

God's fair sky during the daylight hours is well. But the sleeping quarters of both county camps and at the farm should be improved. Wherever practicable, each prisoner should have a separate cell; it is in the quiet of self-communion that we readjust and find ourselves; it is then that we hear "the still small voice," and that God finds us.

Regular religious services should be maintained in all these institutions, and this at the expense of the State and the counties respectively. Services are held at the State's Prison and farm. But there should be a paid chaplain to give all his time to this work. There is little done in the way of religious training in camps or jails, and this little is through the voluntary efforts of the churches and religious organizations.

The Board of Public Charities, which includes corrections, made the following recommendations in regard to prisons and prisoners in its last report:

1. That the terms of the directors of the State's Prison should be like those of the charitable and educational institutions, viz., alternating, and thus permitting the steady development of a prison policy, instead of subjecting the entire management to a possible change each four years. It is the only State institution so controlled.

2. The development of the State Farm as the ideal way to care for the prison population.

3. A hospital camp or shack for the tuberculous prisoners from the State Prison, camps, and jails.

4. An effective probation law for juvenile and adult offenders.

5. Board of parol to take the place of the present conditional pardon law. (The Governor would still have the right of absolute pardon and parol could be subject to his consent).

6. Commutation for good behavior to the prisoners of all the county camps similar to that given at the State's Prison.

7. That regular and similar records be kept in the counties of the jail, camp, and county home populations.

8. That the county commissioners of all counties adopt regulations requiring compulsory bath and change of clothing for prisoners before they enter the main cells of jails.

9. Additional cottages at the Jackson Training School (and I may add there is need for a similar institution for our girls).

10. That the county convict camps be placed under a State board, with executive power.

IV. STRICT ENFORCEMENT OF PROHIBITION BY ALL WHO VOTED FOR IT.

ARCHIBALD JOHNSON, Chairman Executive Committee
North Carolina Anti-Saloon League, Thomasville, N. C.

From the time that Noah fell a victim to the fruit of his own vineyard the liquor problem has been one of the hardest to solve of all the evils that afflict the human race.

It is hard to get a law through the National Congress that simply aims to help the enforcement of law, as witness the struggle just ended to pass the Webb-Kenyon bill in the Senate. This bill does not propose to prohibit the sale of liquor under the sanction of the law, but simply to stop the blind tiger business in prohibition states; and yet so mild a measure as this is opposed by the liquor power, which is pouring its money out like water for the protection of these lawless dens of infamy that weaken and obstruct the enforcement of a law that was written on our statute-books by an overwhelming vote of our people. The traffic defies all law and brands itself, by the strenuous opposition of this very reasonable bill, an outlaw and an open enemy to government.

But the purpose of this paper is not to show the evil of the liquor traffic, which all men admit, nor to suggest a course of

conduct for the enemies of the saloon to pursue. It aims rather to point out the weakness among the nominal friends of prohibition, and the work to be done by those engaged in social service work to help along the cause of temperance and the enforcement of the law we are living under.

It is to be hoped that the Search and Seizure Law now before our Legislature will be passed. This will greatly aid us in giving to our police authorities larger power than they now possess; and it will expose more thoroughly the inefficiency of officers, many of whom wink at the violation of the liquor law and some of whom are partners in the blind tiger business.

But there is something else we need more than we need the Webb-Kenyon bill, or the Search and Seizure bill, and that is a little more sincerity and fidelity on the part of our own people—that is, the people who vote for prohibition and profess to advocate and desire the suppression of the liquor traffic.

A great many people are anxious to prohibit the use of liquor by everybody—except themselves. They want the State saved from the ravage and ruin wrought by whiskey. They want the boys of this generation to grow up without knowing the taste of liquor, and they wax eloquent in describing the horrors of drunkenness; but they like the best in the world to wet their own whistles.

It comes exactly within the province of this social service work in which this organization is engaged to create a better sentiment on this question and to discredit a man who will stoop to dishonorable methods to get liquor, as much as if he stole a sheep.

There is a Gideon's band who are true and brave. These representatives met here in Raleigh the other day. They practice what they preach, and, abstaining from the use of liquor themselves, are able to do effective service in restraining

and curtailing the traffic; but this army needs to be recruited. Men who profess to believe in prohibition need to be shown that the liquor law is as binding and as sacred as any other law, and that he who winks at or aids or abets in its violation, and protects and patronizes the violators, is not one whit better than he who hides the receiver of stolen goods, and that he becomes himself *particeps criminis* in lawlessness when he shields a blind tiger.

It is always easier to deal with an open enemy than one who comes in the guise of a friend. An out-and-out liquor advocate cannot harm the cause of temperance like a wet prohibitionist.

"Under which king, Bezonian? Speak or die."

V. OPPORTUNITIES FOR SERVICE TO DEPENDENT CHILDREN.

REV. M. L. KESLER, Superintendent Thomasville
Orphanage.

There must be in North Carolina between five and eight thousand dependent orphan children. The orphanages, along with the Children's Home Society, join hands with every agency that would make a dependent orphan an impossible product of our civilization. We are heart and soul with you in the warfare against the causes of poverty and dependence, disease, crime, and hurtful labor conditions. These all loom large behind every helpless orphan's cry.

Eugenics, doubtless, will receive sensible treatment in this Conference; but it is a subject in which cranks can easily disport themselves to no effective ends. Whether rightly or wrongly, thousands of these children are already born. They are young and on our hands. The straight road to practical eugenics is not merely through laws regulating marriage, nor cold-blooded, emasculated deliverances from the above named cranks, but in the

training of the bodies, minds, and morals of these already born.

We agree with Oliver Wendell Holmes, that the education of the child should begin a hundred years before he is born. We apply this doctrine by beginning the training and upbuilding of these one hundred years before somebody else's is born. How? First, by getting a clear understanding of the work to be done; and, in the second place, by parcelling out the tasks to be performed. It is safe to say that hopelessly defective children, the feeble-minded, the idiotic, the insane, and the juvenile criminal, should be wards of the State. But the normal dependent child — the orphan — was committed to Christian philanthropy by Him who spoke the last word of authority on that subject. We want no more from the State than her protection while the initiative springing from Christian love, whether in the denominational organization, secret order, or private munificence, does its blessed work. I would not discuss this subject on any floor where the mighty Christ-love was not recognized as the dominant force in this redemption. Compared with it, skilled state-craft and well-paid expert professionalism dwindle into uninteresting commonplace.

The voluntary principle is the order of the day and the hope of the orphan child. The rapidly growing sympathy and liberality of the common people, and the princely gifts of the rich, to these organizations, make a silver lining to the cloud which lights our new day with hope.

There are in North Carolina thirteen orphanages, which, along with the Children's Home Society, have in charge more than two thousand children. Twenty-five years ago less than two hundred were being cared for. No man dare prophesy unto what it will grow.

A few days ago an old man in rapt enthusiasm exclaimed, "Barring Divinity, boys and girls are the greatest asset in the universe!" And this does not mean

only boys and girls born in tall houses. In God Almighty's figuring, the prince and the pauper child are on a par.

We cannot make even a beginning in the child-saving business until we recognize the absolute democracy of childhood. Call no child common or unclean. There are some mighty common grown-up people, but there are no common children.

Some months ago Col. Sir Henry Knolleys, of London, put the question: "Suppose you were in a garret with the Dresden Madonna on the wall and a live baby on the floor, when suddenly everything was ablaze: which would you save, the picture or the baby?" The question stirred London, and the answers poured into the *Times* office. A man of distinguished record declared in favor of the Madonna. One morning later he was thought less of around the entire globe.

Yes, barring Divinity, the child—the child in North Carolina, the child lost in the neglected street or in the lonely community—is the greatest asset in the universe. He is our asset, and every social force should bend to his service.

VI. THE STATE'S NEED AS TO REFORMATORIES AND JUVENILE COURTS.

By WALTER THOMPSON, Superintendent Jackson Training School, Concord, N. C.

I appear, very much to my regret, in Mr. Cook's place, but as Mr. Cook has a very important meeting of his Legislative Committee which convenes at 9 o'clock this morning, he has sent me here to represent him.

As to the matter of reform work in North Carolina, we feel that we have arrived at the place where we can say, with some degree of certainty, that the work of the Jackson Training School and of reform work in the State is bearing fruit, and I think that now it is not a question in the State of North Carolina

as to whether an institution of that sort shall be supported or not, but how rapidly the State will provide for wayward boys and girls. The boys' department and the girls' department ought, if under the same management, to be two different institutions.

We have been in operation in Concord for four years, and we are beginning to let some of the boys go home, and beginning to see what they do.

We have a boy not far east of Raleigh who came to us after being guilty of sundry assaults on neighboring hen roosts and other felonies of like character. He is at home now and writes me occasionally, closing each letter with, "I intend to make a man out of myself, and I know I can." We had another boy from a town west of here who was a terror to his neighborhood. He stayed with us for a time and had nothing the matter with him except a high temper. He now occupies a position of trust in his town, stays at home at night, his mother tells me; has started a little bank account, gives tithes of all he possesses, attends church three times on Sundays, and sings the highest soprano in the choir of the Presbyterian Church nearby. The boy in one case came from one of the humblest homes, and the other from what we call good parentage.

I feel that the work of the training schools is *formatory* rather than *reformatory*. No woman goes into a store and buys a dress and goes into the little curtained space to have the dress refitted, but to have it fitted. Most of our boys come to us not to be reformed, but to be formed. However, if in reform work we take the human waste and make something profitable out of it, how much better it is than taking good material and making something good out of it. Any of you who are business men know what a great problem it is to properly dispose of waste. A gentleman said to me some time ago, "If you take one out of every twenty of

these fellows and make something out of him, make him a profitable instead of an unprofitable citizen, you have done a fine work."

Speaking of juvenile courts: The population of the State of North Carolina is largely rural, and it is becoming more and more that the rural districts are the strongholds of law, order and decency in the State. In the towns and so-called cities of North Carolina we are rapidly learning the vices of the crowded peoples in the cities north of us. The stronghold of religion is now in the country, as it has always been in North Carolina. Not more than 20 per cent of our people live in towns and near mill settlements, etc., so I believe that the time has not yet come in this State for us to set up a different system of judicial procedure and call it our juvenile system. *A juvenile court exists in the heart of the man who holds it, and calling it a juvenile court does not change it.* It is a question of the man who holds it, whether he, down in his heart, sees before him a form which may be shaped into good citizenship or may become a menace in the State. A former judge once told me that he never punished anybody with any expectation of any reformation. Do you suppose that a juvenile court held by a fellow of that sort would be different from the court he used to hold? I do not suppose it would. If a man tries to have boys to walk in the better paths of righteousness, he is holding a juvenile court. You may call these things juvenile courts, but they are juvenile courts if they are held by a judge who considers the plastic mind and plastic body and wants to mold it into something better, no matter what the name under which he operates. I do not believe that we need to multiply our judicial officers at this time.

VII. WE NEED BETTER CHILD-LABOR LAWS AND BETTER ENFORCEMENT.

MR. W. H. SWIFT, Field Secretary National Child-Labor Committee for North Carolina, Greensboro, N. C.

The present law of North Carolina permits the employment of any child in a mill or factory at the age of twelve, because any child who is twelve years of age, by getting a certificate that he has been to school four months, may be employed in a mill.

I have been, during the past year, looking into this matter, and I am very careful as to what I report to this Conference. Agreeing that the age limit is low—and it is two years below three-fourths of all the states of the Union—I am sorry to be forced to say to you from my personal examination that I find that this low age limit does not prevail in North Carolina. I have seen many children under twelve years of age employed in our mills and factories. I can produce for you affidavits to that effect. I could show you other proof of the same fact.

A few of us are trying to make some changes. I find in the State a very active interest and very general belief that North Carolina should not longer allow herself to be thus the most backward of all the states of the American Union, except, perhaps, three others, in getting protection for her boys and girls.

I want to say now that I have seen many good school buildings, many churches, some Y. M. C. A.'s, I know personally welfare workers, I know teachers paid by the mills themselves, and from my own personal experience they are among the best teachers in North Carolina. But that, in my opinion, has nothing to do with the employment of the little children. What is the good of a school if your boy does not go to it? What benefit is a church to a fifteen-year-old girl who works all night long and will not go on Sunday? It is not entirely a matter of the manufacturer. The trouble is

with our folk. We have never properly understood that every child in the State, whatever may be his condition in life, whatever may be his parentage, is entitled to fair treatment. Though that child be the son or daughter of the vilest woman living in North Carolina, of all the children in the world, that child has the right to play, the right to be trained, and the right to a chance to have its character molded. And so far as I have talked with our citizens, men and women, we generally agree that it is not good for the child to place him as a wage-earner, whether at night or day work, at a time when he should be being trained and grown for future citizenship.

Our people will see this problem, and we shall do better in the future.

VIII. THE PROBLEM OF FEEBLE-MINDEDNESS AND EUGENICS—SIX RECOMMENDATIONS.

By DR. L. B. McBRAYER, Asheville.

I would suggest:

First. That we use our influence to get the Legislature to provide ample funds for the completion, enlargement, and maintenance of the North Carolina School for the Feeble-minded.

Second. Organize a system of inspection through the public school teachers—God bless them! their burdens and responsibilities are many and their salaries light—somewhat on this plan: Let every superintendent of schools appoint as many commissions as possible in his town or county, at least one in every high school, and others if possible. Then let the superintendent of schools instruct every teacher to examine every pupil under her charge, as to whether or not he is in the proper grade for his age. If behind, she should investigate the cause; refer him to the city or county health officer for examination. If due to physical defects that

can be remedied, let it be done; if not, let the teacher send him to the commission, where he will be thoroughly tested by the Binet test. Let a written report be made of each of these examinations, to be forwarded to the superintendent of schools, permanent record being made of the same in his office, and all reports then being forwarded to the Secretary of the State Board of Charities and the State Superintendent of Public Instruction.

Third. Let every teacher report to the superintendent of schools every feeble-minded person, imbecile or idiot that may be found in the community where he or she teaches, permanent record of same to be made and records forwarded to the Secretary of the State Board of Charities and the State Superintendent of Public Instruction.

Fourth. Some plan should be adopted whereby the president and faculty of all our colleges and private schools of all and whatsoever kind, including even law schools, should become interested in this work sufficiently at least to infuse an interest into their student body. Not that we love Cæsar less, but our people more.

Fifth. Some plan should be adopted by which we could interest our lawyers, especially our judges, in this work. There is no doubt in my mind that a considerable per cent of the so-called criminals in our State are in reality not criminals, but defectives.

Sixth. There should then be one or perhaps several commissions of medical men who would make themselves proficient in this subject, if they are not so already, who would have a legal status and would pass on the mental condition of supposed criminals who might be defective, before final judgment was rendered.

If Nos. 1, 2, and 3 of these could be put into operation at an early day, we could have a nearly perfect census of the feeble-minded in our State, outside our institutions, by our next annual meeting.

If No. 4 could be put into effect also,

we would have the people of this State thoroughly alive to this subject in a short time. A little later it would be easy to put into effect Nos. 5 and 6, and then our State would become more humane, and instead of sentencing the irresponsibles to prison to serve their time and come out, procreate their kind, and again commit crime, they would be sent to the proper institution for custodial care.

To this end let us ever hope and work.

IX. WE MUST LIFT THE NEGRO UP OR HE WILL DRAG US DOWN.

GILBERT T. STEPHENSON, Winston-Salem, N. C.

The present need of North Carolina as regards the Negro Problem is the establishment and maintenance of the proper attitude of the white and negro races towards each other. This is needed more now than any specific reforms, because, once the two races come to regard each other in the proper light, reforms will naturally follow.

Our attitude towards the negro race has been wrong, in that we have considered it a foreign body in our National organism eventually to be removed in some way or other; and the attitude of the negro race towards us has been equally wrong, in that it has never considered itself an integral part of the community life, participating in every blessing and suffering from every blight that touches the community.

The negro race is with us to stay. It constituted 36.4 per cent of the population of the South in 1790; 41.6 per cent in 1820; 39.8 per cent in 1850; 38.7 per cent in 1880; and 33.8 per cent in 1910. This shows conclusively that the negroes are with us in about the same proportion as they were 120 years ago. The white race is increasing more rapidly than the negro, but this is due more to immigration than to any difference in

natural increase. The special susceptibility of the negro to certain diseases which makes his death rate high is fully offset by his high birth rate; so that the natural increase of the two races is practically the same. A study of the population statistics gives one no hope that the solution of the Negro Problem is the extinction of the negro race.

If we are ever to get rid of the negro, it must be either by expatriation or deportation. He does not want to leave us; that puts expatriation out of the question. We do not want him to go; that puts deportation out of the question. If he wanted to go, and if we wanted him to go, there is no place prepared for him and no way of getting him there; that makes the transplanting of the race to another country impracticable.

We had as well make up our minds to the fact that the negro is with us to stay, and make the best of the situation.

Our attitude towards the negro and his towards us have both been wrong, in the second place, in that each race has thought it possible for them to live and develop side by side without having anything to do with each other. Yet in a thousand and one ways that cannot possibly be avoided, the two races touch each other either for weal or woe.

Our physical natures, for instance, are so constituted that they are susceptible to the same diseases. Disease draws no color line. It is not possible for one portion of our population to become a breeding place for disease without eventually affecting the life of the entire community. The only way to insure immunity to ourselves is to purify the negro. So long as negroes are our tenants and employees, we have to suffer from their laziness and shiftlessness. The only way to lift the standard of economic efficiency in the South is to increase the negro's earning and saving capacity. The resorts of immoral negro women, too, are traps for the weak young men of our race. For the sake of our

young men such dens of wickedness should be destroyed. So long as negroes have such a low standard of morality and such slight regard for the rights of others, our property and our homes are at their mercy. To protect ourselves we must improve the moral life of the negroes.

We cannot escape the stubborn fact that we must either lift the negro up or he is going to drag us down.

The uplift—physical, industrial, intellectual, social, moral, and spiritual—of the negro race in North Carolina does not in any way jeopardize race integrity. As Booker T. Washington said at Atlanta in 1895, "In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress." Race distinctions are permanent and ought so to be recognized and insisted upon. The races should, by law if necessary, be kept apart in schools, in churches, in public conveyances, and in all places and at all times that association of the two races has a tendency to arouse race feeling or endanger race integrity. Laws against intermarriage ought to be passed in every state of the Union. I wish that North Carolina would follow Louisiana in making cohabitation between whites and blacks a felony, to be punished severely by imprisonment. But once race distinctions are accepted as permanent and race integrity made inviolate, white people and negroes may coöperate in all matters that make for mutual progress.

We must uplift the negroes of North Carolina, both as a missionary enterprise—and we have an unexcelled foreign mission field here in our midst—and also as a matter of self-protection. The uplift will take the form of making the negro industrially more efficient and trustworthy, of making his education a preparation for his life-work rather than an accomplishment to be advertised on the housetops and from the street corners, and of making his religion a vital force

for righteousness rather than an empty profession and an emotional spree.

Once the white people of North Carolina conclude that the negro is to be a permanent factor in our life, and that we must lift him up to keep him from dragging us down, if for no higher reason, we have an attitude towards this lowly race that will make reforms come easy. Our chief need as regards the Negro Problem, I repeat, is the establishment of an attitude of mutual helpfulness and respect.

X. WHAT WE NEED FOR THE IMPROVEMENT OF RURAL LIFE.

By MR. CLARENCE POE, Editor *Progressive Farmer*,
Raleigh, N. C.

The greatest need in the improvement of our rural districts in North Carolina right now is a six-months school term. [Discussion omitted here, in view of passage of law by the Legislature since delivery.—ED.]

That is the fundamental thing in rural progress—better schools. It is a matter of every-day happening in North Carolina that some family moves to town because school facilities are so poor in the country.

Of course, another important need in our country districts is better methods of farming. I have no statistics for the last census, but in 1900 the average North Atlantic States farmer was making \$984 a year, the average farmer in the South Atlantic \$484—\$500 difference in favor of the Northern farmer and to the loss of the Southern farmer. And the North Central States farmer was making \$1,074 a year against \$536 for the South Central farmer. In each case there was a loss of about \$500 per man to the South; and that loss meant not merely what these bare figures might seem to indicate, but it meant the loss of profit. It meant that one man got about a bare living, just

enough to supply the sheer physical necessities of life, while the other man had the \$500 surplus for all the wants of our modern twentieth century life and the more beautiful forms of its civilization.

Better organization of our farming people is of paramount importance. There is a state-wide, nation-wide, and even a world-wide awakening to the possibilities of coöperation among farmers. What has been accomplished in Ireland and Denmark has awakened our entire human race. Coöperative credit is a thing, of course, that will develop slowly in North Carolina, but there are other organizations that will develop more rapidly.

Our Corn Clubs and Tomato Clubs are giving a new vision to the country boys and girls. The county fair is also an institution of highest importance—where it can be freed from disgraceful features—for the good that it can accomplish through the recognition of the farmer who has made the best crop or the boy who has made the best corn, and so on and so on, and by providing that social recognition which has been so largely lacking in the country. Heretofore the countryman has not had any such recognition from his fellows.

Our Department of Agriculture here, by the women's institutes and the work it is doing to bring the country women into closer relationship, is also doing a good work. And one measure that would be of great help is before the Legislature now, that of traveling libraries. This is a badly needed asset in the country. I remember when I was a country boy how I borrowed books from my neighbors four or five miles around, and it has always given me the greatest interest in getting library advantages for the country.

We need in North Carolina more thrifty Northern and Western white farmers. The proportion of negroes, to which Mr. Stephenson called attention, is too large, and especially is it a handicap

in the country districts. While a great many people have moved to town for lack of educational advantages, another trouble is that there are too many negroes in the country, and farmers frequently find that there are not enough white people for their wives and daughters to associate with. The thrifty Northern and Western white farmers, who are going into Canada and paying three or four times as much for land as they would have to pay in North Carolina, ought to be brought down to this State. We need them. There are thousands of communities where the social life is poor because of the small number of white people, and every agency in the improvement of country life would be helped by a denser white population. Good schools, good roads, more libraries and telephones, etc., etc., all would be made easier of achievement if we had a larger white population.

WOMEN'S CLUBS EXTENDING SOCIAL SERVICE WORK.

The Social Service auxiliary to the Women's Clubs in North Carolina has made a good start at organization, and much progress is expected of it this year. The Social Service work is something comparatively new in the South, but in some of the Western states it has become the leading feature of women's endeavor. It has its finest exemplification, perhaps, in the city of Minneapolis. In that city alone there are more than fifty agencies at work representing an investment of \$4,000,000 and expending over \$750,000 a year. The printed report of its work for 1911 has found a place among the collateral reading in many a college course and is used as a text-book in a university in Japan. Locally, it has resulted in a much cleaner city and the appointment of a permanent commission to continue the work.—*Charlotte Observer*.

RESOLUTIONS ADOPTED BY THE STATE CONFERENCE

Raleigh, N. C., February 11, 12, 1913

CHURCH AND SOCIAL SERVICE.

Believing that it is the work of the Christian Church to so present Christ to men that they follow Him in their daily lives; believing, second, that one of Christ's chief personal examples was going about doing good; believing, third, that the Church in every community should be the center of all streams of goodness and usefulness, we call upon the Christian Church in every branch in North Carolina to unite in all practical efforts to relieve the necessities and to increase the blessings of all our people.

IMPROVEMENT OF COUNTRY LIFE.

1. The imminent need of North Carolina country life is a six-months school term. We can make adequate progress in no important respect so long as our country people have a shorter school term than in any other state. To this end we favor an increase of five cents in the State tax rate for schools.

2. We also favor a modern compulsory attendance law; and more attention to agriculture and health in both primary and high schools; also more school libraries and a State system of traveling libraries.

3. We favor more effort to improve the social life of our country districts. We believe especially in making the schools and churches genuine social centers for all forms of extension work, the organization of women's clubs in the country, and neighborhood improvement clubs. We urge the further extension of women's institutes.

4. We also commend the work of the Farmers' Union in urging business co-operation and better methods of marketing, along with scientific farming; and we urge the A. and M. College and State Department of Agriculture to give more attention to those measures.

5. We recognize the fact that a greater white population is one of the most crying needs of many rural sections. Families frequently move to town because of an inadequate white society, or because unable to get improved roads, schools, and telephones, etc., through lack of sufficient white population. We need more thrifty Northern and Western white farmers, and urge more earnest efforts to get this class of settlers into the State.

6. We urge the importance of better road legislation, and State supervision, and a better plan of taxing automobiles, modeled on the Maryland plan.

CHILD LABOR.

We declare that every child is entitled to a "fair fighting chance" in life, and that the State should give children such protection as will make for the best physical, mental, and moral development. It is the business of the State to know under what conditions her boys and girls are being employed as wage-earners. If these conditions are hurtful, it should be the duty of some to remedy them. We therefore favor a better child-labor law.

For the present, we declare for the child-labor bill introduced by Mr. Williams of Buncombe.

WOMEN AND SOCIAL SERVICE.

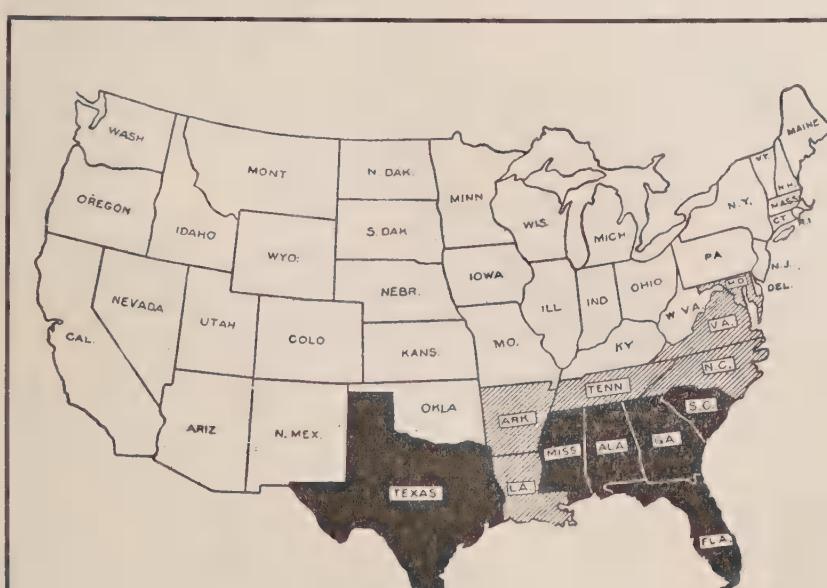
Resolved, That the Committee on Women in Social Service strive to unite all women in the work for the highest good of every individual in the State, through the organized efforts of this Conference. In order to accomplish this most effectually, we ask all women to join some organization promoting civic work and thus do for civic development what the United Charities is doing for philanthropy.

PRISONS.

We favor the adoption of modern principles of prison reform based upon the divine value of each human being. We believe that we should have probation, parol, a portion of the earnings of a prisoner set apart for the use of his dependent family, and that there should be commutation for good behavior for the prisoners in all county camps similar to that for those under State Prison management. We believe that the bill presented by the delegation from New Hanover, authorizing the county to devote part of the proceeds of the labor of a convict to the support of his family, should be made of state-wide application.

ILLITERACY.

Recognizing the fact that the rural schools of our State are at present inadequate to meet the increasing demands of a modern progressive civilization, and realizing further that the inefficiency of these schools is due to a too short school term, to insufficient supervision, to ineffective teaching, and to a widespread indifference on the part of our people regarding school attendance, we wish to go on record as favoring a longer school term, an adequate compulsory attendance law, and a higher general standard of teaching efficiency. To this end, we hereby give our hearty indorsement to the Thorne-Majette bill now before the Legislature, providing for a six-months school term, the bill of the Subcommittee on Education requiring compulsory school attendance, and the bill providing for the uniform examination of all public school teachers, supervisors, and superintendents. These three bills have the unqualified indorsement of the State Superintendent of Public Instruction, and, if enacted into law, would, we believe, give an added impulse to all our educational interests and institutions, that would, within the next decade, greatly decrease the percentage of illiteracy within our State.



A COMPULSORY EDUCATION MAP.

States in white outline had compulsory education laws in 1912; States partly shaded, some form of compulsory attendance law; States in black, none. North Carolina and Tennessee are now entitled to join the white group.
Progressive Farmer.

PUBLIC HEALTH.

Resolved, That we urge the pending legislation now before the General Assembly of North Carolina, which will provide, (a) \$9,000 additional appropriation for the continuance of the present work of the State Board of Health, the Hookworm Commission of the State Board of Health, and the State Laboratory of Hygiene; (b) \$2,000 for the preparation and distribution, free of charge, to the citizens of the State, of typhoid vaccine; and (c) a vital statistics law requiring the registration of all births and deaths in North Carolina, with an appropriation of not less than \$10,000 for its execution.

THE LIQUOR PROBLEM.

Resolved, That it is the sense of this Conference that the Search and Seizure bill now pending before our Legislature is necessary for getting the benefits of the Webb bill which has passed the Congress, and we urge our General Assembly to pass this measure without delay.

ASSOCIATED CHARITIES.

Whereas it has been demonstrated that the practice of indiscriminately "passing on" homeless men and families from place to place is essentially unkind to the persons affected, besides being a waste of charitable funds: therefore, be it

Resolved, That the North Carolina Conference for Social Service hereby expresses its approval of the agreement formulated by the Transportation Committee of the National Conference of Charities and Correction; and be it further

Resolved, That all officials and organizations affiliated with this Conference be urged to sign this agreement, to the end that its full benefits may be obtained.

FEEBLE-MINDEDNESS AND EUGENICS.

I. That we urge upon the Legislature the importance of providing for the completion, enlargement, and maintenance of the North Carolina School for the Feeble-minded.

II. That for the benefit of backward children we recommend the establishment of a system of inspection and reports by the public school teachers and examinations by special commissioners in every high school, etc., in accordance with any modern scientific test—for example, the Binet test—and by a health officer, which latter should be employed for his whole time. They should also report all idiots and imbeciles.

III. That we would respectfully call the attention of faculties of colleges and private schools to the importance of this subject, and request them to bring it forcefully to the attention of their pupils.

IV. That we respectfully call the attention of this subject to our judges in connection with criminals, and request that the law schools make this subject a part of the course.

A DANGER THE CONFERENCE WILL AVOID.

There are great possibilities involved in the formation Wednesday of the North Carolina Conference for Social Service.

A great work can be accomplished by united action along social lines—a great and glorious work. There is a danger, however, that threatens the success of all work of this kind, and that is impractical proposals—effort expended in endeavor to accomplish ends that are not really significant or to accomplish the desired end in the least effective ways. By such pitfalls the opening session would indicate that the North Carolina body will not be menaced; and a bright future awaits it. *Kinston Free Press.*

WHAT THE RECENT LEGISLATURE DID AFFECTING OUR WORK

Reports by Chairmen of Conference Committees

GREAT WORK TO REDUCE ILLITERACY.

In the passage of the six-months school bill and the compulsory attendance law and in the amendment to the child-labor law, the General Assembly of 1913 took a long stride toward the goal of rapid reduction of illiteracy in North Carolina. The six-months school bill means at least \$400,000 more the first year, and a constantly increasing sum thereafter, for the elementary public schools, for lengthening the school terms and increasing and strengthening the means for the reduction of illiteracy, especially in the weak places where illiteracy is greatest and the means of reducing it poorest. The compulsory attendance law, though mild and conservative and allowing all reasonable exemptions, still opens the way for invoking effectively the strong arm of the law in cases where it ought to be invoked to save thousands of illiterate children in North Carolina from the indifference, thriftlessness, selfishness, or unreasonable prejudices of parents.

J. Y. JOYNER,

Chairman, Committee on Illiteracy.

LEGISLATION AFFECTING PUBLIC HEALTH.

So far as public health is concerned, the most important single piece of legislation was the enactment of the law requiring the registration of all births and deaths in North Carolina. The practical operation of this law cannot take effect

before October 1st. The law enacted is what is known among registration officials of the United States as the "Model Law." Having been drafted by the State and Federal registration officials, it embodies the experience of registration work in this and other countries. Several amendments were gotten into the law as it passed through the House. The only amendment that I regard as of doubtful utility and probably damaging to the law was one offered by Mr. Ray of Macon, giving the people in country districts ten days in which to file their death certificates. The experience of registration work in other states has shown that the greater delay in making out and filing death certificates makes it more difficult for the local officials to carry out the law, and interferes somewhat with the accuracy and completeness of the records of death. However, notwithstanding our objection to one or two of the amendments offered, the State Board of Health feels that, with one or two exceptions, the vital statistics law is the most important single piece of health legislation that the General Assembly of this State ever enacted, and that if the General Assembly had done nothing more for the public health interest of the State than enact this law, we could feel that the major part of our legislative program was carried out.

North Carolina is now the twenty-fifth state having adopted a practical law for the registration of deaths, and the thirteenth state to have adopted a law requiring the registration of both births and deaths.

The General Assembly increased the general appropriation to the Board \$8,500. This increase, plus \$10,000 appropriated for the execution of the vital statistics law and for establishing a Bureau of Vital Statistics, increases the appropriation for all purposes of the Board from \$22,500 to \$41,000. This is exclusive of \$4,000 taxes on water companies which are paid to the State Laboratory of Hygiene for the regular analysis of samples of water; so that the total funds now available for public health work in this State amount to about \$45,000 a year. On the basis of what the other states were spending for public health last January, that is, assuming that the other states have not increased their appropriation, we are the twenty-seventh state in our *per capita* appropriation, and about the fifteenth state in our total appropriation.

Through the good offices of Mr. Joyner, an amendment to the school laws of the State allowing county boards of public instruction to pay as much as half of the salary of whole-time county health officers for the work of medical inspection of schools was adopted. This is a very important amendment, having the effect of connecting the public health work and public educational work of the State, and making it much easier to obtain whole-time county superintendents of health—the greatest single need now in the health work of the State.

The State's health interests owe their appreciation to the able services of Senator Hobgood of Guilford and Representative R. R. Williams of Buncombe, in steering the vital statistics law through the Senate and House, and to Drs. J. R. Gordon of Guilford and L. B. Evans of Bladen, for their efficient work in the enactment of the general amendments bill with the increased appropriation.

W. S. RANKIN,

Chairman, Committee on Public Health.

REFORMS IN CRIMINAL PROCEDURE.

The General Assembly of 1913 made an enviable record in respect to reforms in criminal procedure. Two or three highly desirable measures failed to pass, but upon the whole, substantial gains were made.

The most important measure enacted into law is the law allowing the judge, when the ends of justice shall so require, to have a jury drawn from some county other than that in which the case is pending. A law similar to this has vindicated itself in our neighboring State of Virginia, where men of great wealth and high social position are frequently convicted because the jurors are drawn from a territory entirely removed from local influences in favor of the defendant. This was notably true in the trial of Mr. McCue, the mayor of the city of Charlottesville, for the murder of his wife, and in the famous Beattie case from Richmond. Under the law enacted by the recent General Assembly, there is no reason why an absolutely disinterested jury cannot be secured, and it has been well said that the end and aim of the law is to get twelve honest, intelligent, disinterested men in the jury box.

Second in importance is the Search and Seizure Law. The enactment of this law, in conjunction with the Webb bill recently enacted by Congress, ought to put an end to the blind tiger business in North Carolina. It is not to be expected that individuals here and there will not violate the law, but the open and flagrant violations of the law incident to the blind tiger business are no longer possible. It is significant that, immediately upon the passage of this law, a man in the city of Raleigh who is supposed to have made a considerable fortune by engaging in the illicit sale of intoxicating liquors, shook the dust of the city off his feet, and sought a more inviting field of endeavor.

The third measure that will make for justice was the reduction of the number of challenges allowed the defendant in capital cases from twenty-three to twelve. The State should have been given a like number of challenges, but the law, as enacted, cuts half in two the ability of the defendant to pick the jury.

More important than any specific measure was the spirit of law enforcement engendered by the Conference for Social Service, and by the discussions of the several measures upon the floor of the General Assembly. We are moving rapidly away from the old idea that a trial in court is a fencing match between skillful lawyers, and are becoming more and more imbued with the idea that it is the business of the courts to administer adequate justice.

T. W. BICKETT,
Chairman, Committee on Judicial Reforms and Arbitration.

NEW LEGISLATION AFFECTING PRISONERS.

There was some active, progressive legislation, and even in the laws introduced and lost "for a while" only, I believe, there is encouragement.

The following laws were passed:

"An act to allow convicts sentenced to work upon the public roads in any of the counties of the State of North Carolina a deduction of time for good conduct, and to authorize the county commissioners to make provision in certain cases for destitute families of said convicts."

This is only just, as commutation for good conduct is given to State's Prison convicts. The law has, in addition, a new feature—help for those who are dependent upon the prisoner for support. We all know how often the wife and children suffer bitter poverty while a man is serving his sentence. Nothing helps us so much as encouragement and hope, and

reward for good conduct will improve the general *morale* of the men and lessen the need for the lash. How I would like to see North Carolina substitute a more humane mode of punishment. The lash and the stripe ought to go!

There was passed an amendment to section 5414 of the Revisal, extending the age limit of reformatory treatment at the State's Prison from fifteen to eighteen.

A good parole law for State's Prison convicts passed the House, but failed in the Senate—failing there chiefly because it was introduced at the end of the session.

A law was passed "To allow the parole of prisoners working upon the roads of Guilford and Forsyth counties and the streets and cities of Greensboro, High Point, and Winston-Salem, or confined in the county jail or house of correction of said counties."

It was also decided to discontinue the working of convicts on railroad work after the completion of the contracts now binding the State.

DAISY DENSON,
Chairman, Committee on Prisons.

CHILD-LABOR LEGISLATION BY THE GENERAL ASSEMBLY.

The new child-labor law for the State of North Carolina is entitled "An act to regulate and restrict labor in manufacturing establishments." I know that there were not a few manufacturers who desired to have the word "child" in the old law stricken out, and it was for this reason that the word "child" does not appear in the act of March 6, 1913. Under the new law, which goes into effect January 1, 1914, children may be legally employed in mills and manufacturing establishments at day-work at the age of twelve. The apprenticeship clause which permits the employment of children between the

age of twelve and thirteen is left in the law and really brings the age limit down to twelve. Of course, there is no such thing as legal apprenticeship in the application of this act. This clause is simply an easy way of making it appear that the age limit is thirteen, whereas it is actually twelve. It does serve one good, however, in that a certificate of school attendance for four months the year previous is required.

The number of hours constituting the week's work was not at all changed. This is sixty hours a week for old and young.

The principal change is in the fact that the age limit for night employment is increased from fourteen to sixteen. That is, whereas now any child over fourteen years of age may be legally employed at all-night work in a mill or factory, after the first of January, 1914, no child can be legally employed unless he shall have reached the age of sixteen. This is an advance of two years in the employment of children at night-work.

A certificate from the parent showing the age of the child is required for the employment of all children under sixteen years of age at night-work. As no child can be legally employed at night-work, there will, of course, be no necessity of any certificate. A certificate is likewise required for all children under thirteen years of age employed at day-work. Such child being between the age of twelve and thirteen, must also present a certificate of school attendance. It becomes evident, therefore, that for every case where a child is employed at day-work when a certificate of age is required, there will likewise be required by law a certificate of school attendance.

The General Assembly made one step forward in the matter of enforcing the law by placing the duty of investigating violations of the child-labor law upon the County Superintendent of Public Instruction. It would have been much better, of course, to have given some one the over-

sight of the whole matter; but the fact that the County Superintendent of Public Instruction is charged with the duty of enforcing the law will, it is hoped, serve to keep a great many small children out of the mills and will place them in school. In practically every county there will be found a number of people who are interested in protecting our boys and girls, and in giving them an opportunity, and these will, it is to be hoped, call the attention of the County Superintendent of Public Instruction to any violations which may occur in their county. There is, perhaps, no county superintendent in North Carolina who will not be interested in seeing that the laws relating to the employment of children are enforced.

It is made unlawful for any person, firm, or corporation to employ or permit any child under the legal age to work, and it is also made unlawful for any parent to make any false statement or suffer any child under the legal age to work in any mill or factory. In either case, a violation of the provisions of the act is made a misdemeanor.

W. H. SWIFT,
*Chairman, Committee on Child Labor
and Factory Conditions.*

WHAT THE LEGISLATURE DID FOR THE IMPROVEMENT OF COUNTRY LIFE.

The most important measures for the improvement of country life adopted by the Legislature were the six-months school term law and the compulsory attendance law; but these will be described by Superintendent Joyner in his report on legislation affecting illiteracy.

An element of flexibility is given to the latter measure by allowing county boards of education to adopt such changes "as they may deem expedient to secure the attendance of all children between the ages of eight and twelve," but this is all.

The report that any county may be exempted from the compulsory attendance law is absolutely unwarranted.

And with a six-months term and compulsory attendance between eight and twelve all over the State, how much more intelligent will be the rising generation of North Carolinians, and how much more mightily will the State go forward under the impetus of the new knowledge—which is to say, the new power!

Of great importance to our rural districts, too, was the action of the Legislature in making better provision for the great work of the State Board of Health, and in providing for the registration of all births and deaths in the State—the collection of statistics showing the prevalence of disease being a necessary basis for intelligent and aggressive public health work. Now, if every county will employ a live, wide-awake county superintendent of health, the saving in life will be of incalculable value.

The Legislature also deserves credit for passing a bill providing for the Torrens system of registering land titles, and it is to be hoped that the Farmers' Union everywhere in the State will encourage farmers to take advantage of the law, register their titles, borrow money more cheaply, and make note of any defects in the present machinery of the law so that they may be remedied in future statutes.

As for traveling rural libraries, so much needed by our country people, one hardly knows whether to commend the Legislature for doing something or condemn it for doing what it did so niggardly. Six thousand dollars was needed; it gave only \$1,500. Still this will provide some traveling libraries, and if you want one in your neighborhood, and are willing simply to pay the freight both ways, send your request to Miss Minnie Leatherman, Secretary Library Commission, Raleigh.

The State bond issue plan for good roads was regarded as being fraught with

too much danger to justify its passage, but a progressive act was that allowing townships to vote \$50,000 or less in road bonds without a special act.

Although our rural sections so sorely need a larger percentage of white people, and might get them from the West, the important subject of immigration was not discussed by the Legislature, and whatever is done in this respect must be done by the State Board of Agriculture.

CLARENCE POE,
*Chairman, Committee on Improvement
of Country Life.*

STATE SHOULD PAY SOMETHING TO PRISONERS' FAMILIES.

I believe the time is ripe for us to adopt a system of prison management somewhat different from that we have now. There are 2,800 prisoners in North Carolina, and probably 2,000 of them work in county camps. We believe these men should be put under a State system. We believe that engineers should teach us how best to employ their labor on the roads. We believe that the convicts should be made a developing force in North Carolina, even if it is necessary to hire out some of them, which will give you money to devote to these purposes. We realize that all parts of the State are clamoring for this free labor; but it is the work of this convention to see that the poor innocents at home, who have been left in want by their husbands and fathers being sent to the penitentiary, shall have part of the proceeds of the labor of these men. It will be one of the objects of this Conference to see that the men working on the roads have part of their earnings sent to their homes. The State is not an avenging Nemesis, but should be a strong power for the development and reformation of these criminals.—*Hon. J. Bryan Grimes, in address at North Carolina Conference for Social Service.*

AN ADVANCED STEP REGARDING WOMAN AND SOCIAL SERVICE.

Through the united and persistent efforts of the Federation of Women's Clubs and the Teachers' Assembly, a bill was passed which makes women eligible to committees for rural and graded schools, boards of trustees for State schools and colleges for women, and to sub-text-book commissions. This progressive step promises good results and opens a large field of usefulness to women, whereby much benefit will come to the schools and the children of the State.

Another statute was enacted giving to married women the right to control their earnings, and to recover damages for personal injuries received. It is useless to recall the bills which *failed*, some of which directly affected social conditions.

MRS. ROBERT R. COTTEN,
Chairman, Committee on Woman and Social Service.

ONE OF THE MOST SIGNIFICANT MEETINGS EVER HELD IN NORTH CAROLINA.

We regard this Conference one of the most significant meetings ever held in North Carolina. It is too much to hope that no crank will appear and have his discordant say, but this meeting was a finger-board pointing in the right direction. It means that some of the alertest minds in the commonwealth are going to study intelligently its social conditions; that many of our best citizens are going to project their personal influence and enlist others in the work of social betterment; that public opinion will be aroused and directed to neglected but needed reforms; and that the necessary legislation may from time to time be secured. These workers are the heralds of a better day.

Biblical Recorder.

THE LEGISLATURE AND TEMPERANCE.

The friends of temperance ought to be abundantly satisfied with the work the Legislature of 1913 did in behalf of the temperance cause.

The Search and Seizure Law, as it is called, was passed without serious changes, as recommended by the North Carolina Anti-Saloon League. Never before have the temperance forces been in better shape, because of this favorable legislation, to compel a proper observance of the prohibition law and destroy the illegal traffic in liquor. The blind tiger has a hard road to travel.

ARCHIBALD JOHNSON,
Chairman, Committee on Intemperance.

THE LEGISLATURE AND TAXATION.

So careful a thinker as Mr. A. J. Maxwell, clerk of the Corporation Commission, says that the new revenue act is in his opinion the best the State ever had, and "will undoubtedly furnish an important increase in the State revenue without imposing unjust burdens."

The new act does not make any departure from former principles of taxation followed in this State, and therefore has no significance aside from an improvement in the machinery of collection. I do not consider, therefore, that the new act really touched the heart of the tax question in our State, and, indeed, nothing of great importance can be done until the Constitution takes its hand off the General Assembly and permits that body to make different rates for different classes of property, and also to depart from the iniquitous equation of poll and property rate now existing.

The two important gains from the standpoint of tax reform is that the attention of the State was focused upon the inadequacy and injustice of our system as

never before, and that the subject of taxation was one of those upon which the committee for constitutional revision was directed to report at the special session.

In saying the above, I do not wish to be understood as discounting such improvement as was made—in the income and inheritance taxes, for example.

The wise thing for our commission on constitutional amendments to do is to give the Legislature a free hand, so that it may deal with coming situations as they arise. Unquestionably, there is to be a wide divergence in this country in the near future from old ideas of taxation, and we should not now try to handicap the future.

R. F. BEASLEY,

Chairman, Committee on Taxation.

WHAT THE SEARCH AND SEIZURE LAW PROVIDES.

This law sets forth that any one of six facts shall be *prima facie* evidence of a violation of the act:

Possession of government license; possession of more than one gallon of spirituous, three gallons of vinous or five gallons of malt liquors at any one time, whether in one or more places; the delivery to any person or concern of more than five gallons of spirituous, vinous, or twenty of malt liquors, within any four successive weeks, or the possession of intoxicating liquors as samples. A provision excepts wine or cider made from one's own fruit grown upon one's own premises. Complaint or information upon which warrant is to issue for a search will be sufficient if there is a description of premises and goods, so as to enable the officer executing the warrant to identify the property.

It is made unlawful for any bank, individual, firm or association to present, collect or handle any draft, bill of exchange or order to pay money to which is attached a bill of lading, order or receipt for intoxicating liquors, or which in any way relates to such bill of lading. All

express and transportation companies are required to keep a separate book, in which shall be entered immediately upon receipt thereof the name of the person to whom the liquor is shipped, date, amount, and kind; the consignee is required to sign this, except a certificate is presented showing that he is unable by reason of sickness or infirmity of age to appear in person, and this record shall be open to public inspection. Violations of the separate parts of the act are declared to be misdemeanors, and no penalty is prescribed; the liquor is simply seized.

NEGRO PROBLEM.

(Resolution by State Conference.)

We accept as a fact the permanency of the negro as a substantial element of the population of the South. We, therefore, believe that both altruism and self-interest require us to coöperate in the uplift of this race. We do not at this time recommend any specific legislative action. But we do earnestly recommend, beforehand, a more systematic study and investigation of the Negro Problem, particularly in its aspects relating to health, education, morals, and economic efficiency, with the idea later of espousing specific reforms.

ORPHANAGES.

(Resolution by State Conference.)

The Committee on Orphanages and Dependent Children beg to report that from our best estimate there are eight thousand dependent orphan or half orphan children in the State, and that there are two thousand of these dependent children in our orphanages. This shows the urgent need for the enlargement of these institutions, and we unite in asking the good people of the State to give all possible support to these institutions, so that their larger life may be assured and that wider relief may be given to these dependent children.

THE CORRELATION OF SOCIAL FORCES

An Address by Dr. W. L. Poteat, of Wake Forest College, at
the First Annual Meeting of the North Carolina Confer-
ence for Social Service, Raleigh, February 11, 1913

I am asked to speak to you in a short address on "The Correlation of Social Forces"—a rather formidable topic, formidable in appearance and sound; not, I hope, in reality. I beg to remind you in the beginning that North Carolina is not a geographical conception, but a biological conception. North Carolina is not 52,000 square miles of rock and soil and trees and grass, but North Carolina is 2,200,000 men and women and children. North Carolina is not so much property; it is so many people. So when we hear about the conservation of our natural resources, let us never forget that the conservation of water-power, of the soil, of the output of mines, forests, would have absolutely no meaning or value apart from the personal wealth of North Carolina.

I must remind you that man is the test of everything. When I say man, I also include woman, for woman is more the test of everything than is man. Your institutions, no matter what they are, are good or bad as they serve the people well or ill. Your city is a good city or a bad city, and the first question to be asked in determining the problem will be, not whether your bonded debt is big or little, nor whether your tax rate is high or low, but whether the average life in the city is peaceful and efficient, and measuring up to its full capacity in the environment which your city provides. Your system of education is likewise good or bad according to its output; your religion itself is a good religion if it makes good men

and good women of you; it is a bad religion if it makes bad men and women of you. Your government is good or bad according to the citizenship which it fosters. The test of government is the type of manhood or womanhood which grows up under it. Your civilization itself is bright, it may be, to the point of dazzling one—efficient, manifold, elaborate, complicated; but your civilization means nothing apart from the men and the women at the center of it, that give to it whatever meaning it possesses. So the aim of all the agencies of social amelioration is not the accumulation of more property, but the enhancement of life; not additions to the tax list of the State, but additions to the manhood and to the womanhood of the State.

Now, I must speak very briefly, because I know you are impatient to hear the gentleman who is to follow. Let me give you a catalogue—little more—of the social forces which the program suggests may be correlated.

In the first place, I mention the home. The home is the primal society; it is the State in miniature. The home gives the first lessons in the foundations of the social life—obedience and coöperation for common ends. The ideals of the home are mutual respect and courtesy, self-control, chivalrous generosity which lends a hand, community of interests, and corporate jealousy for the family honor. Now, this home, as a social force, is threatened by two perils. One is the divorce evil. You know that the United

States of America has the bad distinction of leading the whole western world in the number of its divorces in proportion to the population, and the rate of increase of divorces in this country is three times as great as the rate of increase of the population. And yet I understand or seem to have heard that somebody, somewhere, is proposing to make divorce easier! The industrial revolution through which we have passed and are now passing also threatens the disintegration of home life, consequently of its influence as a social power.

As a second social force I mention our institutions of education, the schools. Here you have again the State in miniature. No school is discharging its function if it neglects to impart specific and direct education in civic and social obligations. And yet the spirit of the school is worth more for social purposes than the instruction or the lessons of the school, the personal influence of the teachers more than all the text-books. And when the spirit of mutual helpfulness dominates the school, it is a force of tremendous power, tending to social betterment.

The press is another of the institutions of education. I need not speak in this presence of the power of the press, though I sometimes think that it is overestimated. But there is no denying its tremendous power in the molding of public opinion on all matters of public policy. I venture to remind you of the important local paper of wide reputation in the great campaign through which we passed some years ago in the establishment of State-wide prohibition. But newspapers, even religious newspapers, are not always on the right side. I know that some religious newspapers have perpetuated into the era of peace the old war-cries of the time so far in the rear of us that it seems like ancient history, when men were crying "religion versus science," and "if science contradicts religion, so much the worse for science—let it go." Newspapers, how-

ever, are generally on the right side—not always, but generally—and they have great power not only to mold opinion, but to discover and expose the hidden injustices and wrongs of all the enemies of the social life.

There are the institutions of religion. Now, religion is the strongest of all social forces. Religion is the mother of nations. Religion is the vital principle about which all our social life is organized. Christianity has made the modern nation, and it must preserve it. But there has been in the historic development of Christianity a lapse from the practical aim of Jesus. I am not a theologian, and I hope I speak with becoming deference and moderation; but Jesus came into the world not to set up a new system of philosophy, but to inspire a new life and to extend the ministry of relief to human suffering and need. "He went about doing good." We are beginning at last to recover the ancient ideal and aim of our religion; we are beginning to recognize its social mission, and our obligation to see that it is applied to all the social needs of man. What manifold ministries are open to the church outside of formal worship!

The institutions of government are another social force. Self-interest, self-preservation, what you might call national expediency, is the prime rule of governmental policy, and that must be the ground of the state's action for social betterment. Its function in old times was supposed to be limited to the protection of life and property and the administration of justice. Now it appears that there is no limit to the social action of the state in supplying remedies for social evils, until you get to the point where paternalism becomes dangerous by reacting unfavorably on the initiative and independence of the citizenship of the state.

There is legislation—legislation on great questions of social life, legislation that ought to be uniform for the counties

of the State, and on great questions of common interest uniform for the several states, so that we should not suffer from independence run to seed. There are penal institutions. Some one has said that we lead the world in juvenile courts. Some parts of the country do, but not North Carolina. The United States leads the world in juvenile courts, but the world leads us in prisons and prison management.

The institutions of business next. The orthodox political economy says that nothing but enlightened selfishness governs men in their corporate relations. But you see on every hand the development of conscience in the world of business. Organized capital is supplying the minimum of hours of labor with the maximum of wholesome life conditions, recognizing the inalienable rights of the little children of the State, their right to play-time and to education. Great industrial corporations are establishing pensions for their employees, for the improvement of the service which the employees render, giving them a sense and spirit of ownership. Then, in the case of organized labor you find conscience developing against violence, and the teaching of co-operation for the common good.

Now, a word about the correlation of these social forces. Correlation is a scientific term, derived from the new physics. It is the doctrine that natural forces are so intimately related to one another that each force may pass into all the others. It means the interdependence of the forces in which the energy of matter manifests itself. But the phrase is often used in a much wider sense. So, if you

will apply the idea to the subject now in hand, here are some five different social forces which I have enumerated—the home, the school, religion, government, business—all independent, all working toward the social amelioration of the people, involved more or less one with the other, but all working independently of one another. Now, what we want is to correlate them, to make every one cognizant of the service every other one renders in securing the common aim, and, by thus uniting them, multiply their efficiency. Individualism has had its day. It was born in Greece—in that country where, as you know, the land is broken up and isolated almost as its neighboring “sprinkled isles that o'erlace the sea.” Individualism develops character, which is part of the equipment for service; but individualism does not supply the motive for service. In fact, individualism defeats itself if it pursue too exclusively its own private ends. Let us always remember that “one man is no man,” and we can come to the level of our individual capacity only as we share the common life and lead our own individual lives in harmony with the community life of which we are a part. So the impulse to correlation of these forces, the reason for it, is the greater efficiency of each, the larger results for all.

Let us remember also that the energy which expresses itself in these several directions is definitely Christian. The impulse to social betterment universally is a Christian impulse. What we need to do is to recognize the common end and combine for victory.

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THE CHALLENGE OF SOCIAL SERVICE

It is a challenge to the Church to prove her right to social mastery by a universal and unselfish ministry.

It is a challenge to fathers and mothers and all social workers to lift the burdens of labor from childhood and to make education universal.

It is a challenge to all citizens to rally to the leaders of social reforms, so as to secure for the nation civic righteousness, temperance, and health.

It is a challenge to American chivalry to see that justice is guaranteed to all citizens regardless of race, color or religion, and especially to befriend and defend the friendless and helpless.

It is a challenge to the present generation to show its gratitude for the heritage bequeathed to it through the toil and blood of centuries, by devoting itself more earnestly to the task of making the nation a universal brotherhood.

It is a challenge to the men who make and administer laws to organize society as a school for the development of all her citizens, rather than simply to be a master to dispose of the dependent, defective, and delinquent population with the least expense to the State.

It is a challenge to strong young men and women to volunteer for a crusade of social service, to be enlisted for heroic warfare against all destroyers of social health and justice, and to champion all that makes for an ideal national life.

Southern Sociological Congress.

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Application for entry as second-class matter at the post-office at Raleigh, North Carolina, pending.

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If your membership dues or subscription fees are in arrears, this fact will be indicated by a pencil mark at this point.

Forward all money and address all communications relative to the Conference to WARREN H. BOOKER, ACTING SECRETARY, RALEIGH, N. C.

Social Service Quarterly

ISSUED BY THE

NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

Volume I

RALEIGH, N. C., JULY, AUGUST, SEPTEMBER, 1913

Number 2

THE INITIAL NUMBER.

The first issue of the SOCIAL SERVICE QUARTERLY met a cordial reception. The officers of the Conference are convinced that it is better to have a publication such as this reach all members once every three months instead of issuing a book of Minutes once a year. If there had been nothing else in the first number of the QUARTERLY, the publication would have been justified by the bird's-eye view of North Carolina conditions given in the three-minute statements by the committee chairmen on "What North Carolina Needs To-day." If you have not yet mislaid your first number of the QUARTERLY, read over again these three-minute sermons from the following texts:

- I. *Churches must help produce better living conditions.*—Bishop Robert Strange.
- II. *Charity should seek to cure poverty, not perpetuate it.*—L. B. Myers.
- III. *Our prisons should reform as well as punish.*—Miss Daisy Denson.
- IV. *Strict enforcement of prohibition by all who voted for it.*—Archibald Johnson.
- V. *Opportunities for service to dependent children.*—Rev. M. L. Kesler.
- VI. *The State's need as to reformatories and juvenile courts.*—Walter Thompson.
- VII. *We need better child-labor laws and better enforcement.*—W. H. Swift.

VIII. *The problem of feeble-mindedness and eugenics. Six recommendations.*—Dr. L. B. McBrayer.

IX. *We must lift the negro up or he will drag us down.*—Gilbert T. Stephenson.

X. *What we need for the improvement of country life.*—Clarence Poe.

THE NEXT MEETING.

The Conference continues to grow amazingly. Its paid membership is now over 500, and there are many good members whose dues are yet to be collected.

At a meeting of the Executive Committee at Greensboro a few days ago it was decided to have the next meeting in Raleigh some time during the first two weeks of February, 1914. Believing that the church presents the greatest agency and the most natural agency for the work of human betterment, the next session of the Conference will put special emphasis on the subject of the Church and Social Service. Some powerful speaker of national reputation will address the Conference on this subject, and he will be followed by Bishop Strange, chairman of the committee on "The Church and Social Service," and others. Mr. A. W. McAlister of Greensboro will give a report of the intensely interesting work done in that city by the Inter-Church Association—something you should know more about. A number of other interesting features for next year's program have been arranged for, but it is too early yet to announce them.

BISHOP STRANGE ON CHILD LABOR.

In this issue we hope no reader will miss Bishop Strange's eloquent appeal for the better protection of our child workers in North Carolina. By the way, is it not a withering rebuke to our boasted Southern chivalry in North Carolina that *women and children* are allowed to work eleven hours a day in our factories, whereas an eight-hour law is the general rule for men throughout the country; and the women and children are compelled to work longer in our own North Carolina mills than the men work? As a member of our Social Service Conference says:

"At two different places I saw women and children go to work at 6 in the morning. There were scores of them. Just one hour after the women and children went to work, I saw the men go to work. They came from practically the same community. Men working ten hours, women and children working eleven hours! It is there going on all the time, all the week, all the month, all the year.

"If women and children can work eleven hours, why not men? They can, but we have learned that it does not pay to have men work so long. Nobody seems to have given much thought to the women and children. They simply take what is coming. They are not in position to raise any objection.

"Is a man to be polite and helpful to only a certain part of our women and children? No one of us but would hasten to help a woman or a child, but I tell you in these two North Carolina counties I saw women and children working an hour longer, going to work an hour earlier, than the men. If the men can take this hour, why not give it to the women and children?"

OUR MEMBERSHIP.

We are glad to have so many women as members of our North Carolina Conference for Social Service. All our women readers will be interested in the "Call to Christian Women" by Miss Denson in this issue. It is gratifying, too, that in our present State Conference we find so many representatives of the State's colleges and universities. The spirit of Mr. Gilbert Stephenson's address in this issue on "Colleges and Social Service" is sure, we are glad to say, to find a quick response in our North Carolina institutions.

SEND US NEWS.

Here is a dispatch from Durham that seems worth passing on to the QUARTERLY:

"At the next meeting of the board of health, a district nurse will be elected, who will have charge of all of the public nursing in Durham. She will devote the whole of her time to the work of looking after the people of the city who are unable to employ a trained nurse. There are several applicants for the position, which pays \$900 per year. The nurse will not only look after the poor when they are ill, but will also act as a general instructor in sanitation, working with the health officer in this respect."

We should like to fill up three or four pages of the QUARTERLY each issue with reports of just such definite forward movements in each city, county, and community in North Carolina. In fact, we should like to make this personal appeal to each member of the North Carolina Conference for Social Service:

We want you to consider yourself a contributing editor of the SOCIAL SERVICE QUARTERLY.

Send us any comment on our articles; point out to us any way in which the Conference or the QUARTERLY can be made of greater service; make suggestions to us regarding our program; and be sure to tell us of any forward movement in your city or county.

MISS PHELPS' SOCIAL SERVICE WORK IN RALEIGH.

This editorial from the *Raleigh Times* should set readers in all our North Carolina cities thinking about one of our greatest needs:

"A letter from Miss Caroline Berry Phelps, who is to have charge of the Social Service Home for young women in Raleigh next autumn, is dated at Chicago, and says, 'I am having a wonderful time in my round of visits to the social service centers, and am getting many valuable suggestions for our work in Raleigh.' In this connection it may be stated that the demand in Raleigh for care for its young women, always great, was never so great as it is to-day. We have made no provision for the young woman who has come here from other places, to make Raleigh her home for a long or short space of time, as the case may be. The social service movement started this spring, and so quickly resulting in the creation of the first home for working girls, is only a step toward far wider results and forces. Sunday afternoon at the dedication of the Y. M. C. A. building, Raleigh's provision for its young men and boys, one of the speakers declared that the next big thing that would be done here would be the provision of a Young Woman's Christian Association building, and this will be Raleigh's crowning glory."

Elsewhere in the QUARTERLY will be found a brief and very interesting account of the work Miss Phelps is planning to do in Raleigh. Read it. It is the entering wedge, the first step toward a Y. W. C. A. for that city.

EPISCOPAL ANNUAL CONVENTION ELECTS SOCIAL SERVICE COMMISSIONER.

At the Annual Diocesan Convention recently held at Tarboro, N. C., Rev. Dr. F. J. Mallett, rector of St. Luke's Church, Salisbury, was elected Social Service Commissioner, he having authority to call to his aid such other clergymen and laymen as he needs. The plans outlined by the joint commission on social service appointed by the last General Convention of the whole church are likely to be followed more or less fully in this diocese. The outlined scheme is fourfold: (1) it may coöperate with the individual parish or parishes in stimulating interest in community service and in organizing local agencies for such service; (2) it may coöperate with other diocesan commissions, especially in the same state; (3) it may coöperate with various religious, social, and state agencies for human betterment; (4) it may coöperate with the joint commission appointed by the General Convention.

NEGROES SHOULD BUY LAND IN COMMUNITIES TO THEMSELVES.

Chairman Clarence Poe announces that the Program Committee of the National Farmers' Union has asked local unions throughout the South to discuss the problem of segregating the races in the rural districts of the South, as is already the policy in the towns. It is asserted that thousands of white farmers are being driven from their homes by the growing number of negro farmers around

them and the consequent lack of adequate white social life. The hope is to develop a public sentiment which will require negroes to buy land in communities to themselves, instead of breaking up white communities by indiscriminately sandwiching white and negro farmers together. In discussing the matter further, Mr. Poe said:

"For the good of both races, the negroes should buy land and settle as largely as is practicable in neighborhoods of their own. For example, fifty negro families and fifty white families together in a district can have only half as good schools for either race as they could have if all the hundred families were of one race; and with regard to churches, libraries, coöperative societies, social meetings, and nearly all other agencies of vital civilization the same thing is true. To have half the community composed of a separate race cuts in half all the social power for progress.

"The big fact we have to face is that in thousands and thousands of communities in the South the negro farmers are not only subjecting the white farmers to more or less disastrous economic competition by their lower standards of living, but in many sections the growing number of negroes is driving the white people to the towns for social reasons. When the white population in a community becomes too small or too scattered, when the white farmer's wife and children find more negro neighbors than white neighbors around them, a tremendous motive is given for moving away; and if the farmer moves, some negro will probably buy his land at a sacrifice, because other white farmers have the same feeling and do not care to buy land in a predominantly negro

community. Such is the negro's flagrantly unfair advantage for driving white people off the farms and taking the rural South for himself. Public sentiment must find us a remedy."

RALEIGH'S SOCIAL SERVICE CENTER.

A Social Service Center is being organized in Raleigh. It is primarily a home for young business women who are strangers in the city and must depend upon the boarding-house for food and shelter.

This *Center* is all that its name indicates—the best equipped home for young women where they can live at cost. The furnishings are modern, simple, comfortable, and a sitting-room with comfortable chairs, good light, and plenty of good books, current magazines and daily papers, a homelike place to receive guests. The atmosphere of the home will be largely what those in it are willing to make it, and it is most earnestly desired to "make for the fullest development of every individual" within its walls.

From this Center will be organized *Girls' Clubs* in Home Economics, Music, Literature, and the Bible; *Mothers' Clubs* where all the problems of the home, as it now exists, will be discussed; *Betterment Clubs* for young men and boys.

The Baptist Tabernacle is back of this movement, and while it is largely supported by this church, it is not intended to make it a one church or strictly a denominational affair; it is for the whole city.

The head resident of this Center, Miss Caroline Berry Phelps, will be known as the Social Service Worker, and will preside over the home; she will supervise the organization of the different clubs and be an assistant to the pastor, Rev. Charles E. Maddry.

NEEDED IMPROVEMENT WITH REGARD TO FACTORY-CHILD LABOR

(Address by BISHOP STRANGE before N. C. Conference for Social Service.)

My subject this evening is "Needed Improvements in Factory Laws." Now, my friends, at the outset, why should we have any laws for factories? Why should we need to legislate for that business? Many a manufacturer says, "This is my private business. Why should you come and interfere with me and my business?" The best answer to this question that I have seen has been given lately in the *World's Work* for January by our President-elect. Says he: "In the old time, when life was simple, the Government put a coat on a policeman and said, 'Now, don't anybody hurt anybody else.' The ideal of government then was the government that did not interfere with anybody unless he interfered actively with somebody else. But as time passed by our conditions have changed. Conditions of life are now so complicated that the law must come in to create the conditions under which we live, to create the conditions under which we *can* live in tolerable conditions of health and happiness." When bodies of men employ other great bodies of men, their business ceases to be private, and it should become a matter of public regulation."

Do you ever think of the condition of the child working in the factory? Here is the child, too young to have judgment as to what is best for the future, pressed on by his desire to get money to spend. Here stand his parents, pressed on by the desire and necessity of maintaining the family. On the other side stands the boss, hearing the constant call for more cloth and more production. Behind him

stands the superintendent or the manufacturer, pressed on by his desire for success, by the call of the stockholders for dividends, by the call of the public for special bargains in cheap goods. Now, when you take the little child and put him under such pressure, the State, with a law, should come in to protect him and say what should be the conditions of life under which he should work and under which he should live. To say the very best of it, the tendency of child labor is toward the degeneration of factory population, towards the breaking up of the family, towards the destruction of the home and its elevating influences, towards the lowering of wages; and the State, by law, should come in to check these evil tendencies.

England has been struggling with this problem for more than a hundred years, and the people there have been gathering statistics of all kinds. In Bradford, England, the women who work in the factories have a death rate among their children of 161 per 1,000. The women who do not work in the factories have a death rate among their children of 40 per 1,000. That is to say that the women workers in the factories have a death rate among their children 400 per cent greater than the death rate among children of the women who do not work in factories. They tell us, again, that the boy who begins at 10 years of age and works until he is 16 is 3.37 per cent shorter and weighs 19.67 per cent less than the boy who does not work in the factory during that period. The minimum height of the British recruit going into the army in 1847 was 5 feet and 6 inches; the minimum height of the recruit in the Boer

War was 5 feet and 2 inches. Think of the effect of factory life!

The child ought to be looked after. It should have more time for play, for play is the best trainer that the child can have, bodily, mentally, and morally. You know, my friends, that John Fiske made a great deal of his discovery that the length of childhood in the human child is the physiological cause for the progress of humanity. A child and a puppy may be born on the same day. In four months the puppy will be a dog and will take his place among the dogs. The baby will be weak and helpless still, and will be for months and years. He must be cared for and trained and developed until manhood, so that he will stand on his father's shoulders, so that the human being will progress all along the line. When you take the little child and make him an old man before his time, you check the progress of the human race.

We cannot resist the conscience and the custom of the whole world. Europe has regulation of factories, England has regulation of factories, New England has regulation of factories, and now we in the South must have it. The conscience and the reason of mankind have been convinced that it will not do for any man or any body of men to have unrestricted control of any other man or body of men. Slavery is a thing that has ceased to be in this land.

What are the needed improvements, if we grant that there must be some regulation? We ask for only two things: for the abolition of night work for boys under 16, and for all women; and we ask for an adequate factory inspection to see that the law is carried out. Nearly all the provisions of our bill (and they are very few) are the same as the provisions of similar laws in other states. Some states have a law just like our bill, though in most states the law prohibits only women under 21 from working at night.

That is our one difference. But let us North Carolinians lead in something for the improvement of our fellow-men. Let us make it that all women shall not work and labor at night.

I want to ask this question: Here is the law which such manufacturers as Erwin and Cooper and Cone and others say is wise and reasonable. Here is factory legislation which all the other states in the Union say is wise and reasonable. Here is a body of laws which the Bar Association of the United States has declared to be wise and practicable. Can we have anything more practicable than that?

We want to abolish labor at night for boys under 16, and for all women. Why? Last May, at a meeting of manufacturers, Mr. Cone said that he had abolished night labor in his factories. He said that he found a great difference between those of his people laboring at night and those laboring during the day. The night workers were degenerating and were far behind the day workers. Last year Mr. Baldwin said: "I know by my own sight that night work is wrong, is cruel, is unnecessary, is wasteful." Mr. Holt, of Wilmington, said the other day: "I hope you will agitate until you get this cruel system (night labor) abolished." A young man doing splendid work for the uplift of the factory people said: "Night labor is injurious in every respect to the women and children."

Those who have abolished night labor will not start it again. A leading manufacturer told me that he would not open his mills at night again under any circumstances, even if the employees desired it. He said that the manufacturer might make a little more money, but the night labor is injurious, mentally, morally, and physically, to the women and children. Oh, my brothers, we are our brother's keeper! Let us assume the responsibility, and let us see that this evil, this practice so injurious to our women

and children, is driven out of North Carolina.

We ask for an adequate factory inspection. We do not care who the inspector is; we do not care a snap about details. What we want is an inspector to see that the law is enforced; to see that these men keep the law, whether they be high or low; to see, as the splendid speaker said last night, that "the people do rule" and that every man keeps the laws we place on our statute-books. I say that I know—I know it by the personal statement of men who have seen with their own eyes, I know it by a sworn affidavit, by photographs—that the present law is violated in this State over and over again, in many, many places in our State. The time is coming when we must put a stop to this violation and disregard of the law. Proof of birth and adequate factory inspection are the fundamentals of any adequate factory bill. Let us make a law that will do its work.

Why is it that all these people who work in this matter, all those who really look into the subject, say that it is so important to have real factory inspection? Because they know, as we know, the weakness and crookedness of human nature when under the stress of selfishness. No body of men can say that they will see that the law is kept. The will not do it when temptation comes. There are inspectors and auditors in all business. The Government has them, the insurance companies, the banks, and corporations. Why should factories be exempt from this inspection which is necessary for other lines of business in order to keep them up to the highest level? My friends, public opinion is a great thing, and it is growing greater, but public opinion is not yet strong enough to restrain the man urged on by enthusiasm for success or by his greed of gain. It is not strong enough yet to go into the factory at night and pierce through the dis-

guises of selfishness and deceit. The law must do that.

Secondly, we want factory inspectors because, while many bosses and superintendents are kind and tender, many are rough and cruel, and we want to make all be kind and thoughtful to the women and children under their control.

Because of the universal competition, factory inspection is necessary. Unscrupulous manufacturers will set the pace, and it is only the law that will make them play fair. There are also many good and noble men among our manufacturers, and we want to give them a chance; and that is a fourth reason for factory inspection. We want every employer of women and children to stand on the same platform before the law and before the public.

I want to say that we thank the manufacturer for what he has done to increase the prosperity of this State. We do not blame him individually so much, but we blame the old, worn-out system, which many of you still uphold. Things in this world are not right because they pay, or seem to pay. Things pay, or will pay in the long run, because they are right. You are working with the most precious material we have, God's greatest gift to man—the little child—and we insist that you consider him first, and profits, success, and dividends second. Society, for its own sake, its own preservation, and the State, as a whole, for its own health and progress, should see to it that every child has a chance—a chance to rise and not be bound and doomed to the dust. We must see that the children have a chance to live in the future as they should, not self-crushed and self-destroyed, driven backward down the slopes. The chance must be theirs, so that they may lift the race up until God's will is done on earth, until our shops are busy with men, our homes are held together by the women, and our schools are filled with children.

THE CALL TO SOCIAL SERVICE

ADDRESS BY SENATOR OWEN OF OKLAHOMA, DELIVERED BEFORE NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE, FEBRUARY 11, 1913.

When I had the honor to receive an invitation to address the North Carolina Conference for Social Service, I felt as if I had received a command, and that it was my duty to come and do what I could to promote this generous purpose and support in this great and noble State this organization of those who love their fellow-men and are trying in these various lines of activity to serve their fellow-men.

It is a good thing that this first meeting is assembled in the house of God. I have often thought that men could, after all, only truly serve the great Father of us all by rendering service to men, to women, and to little children.

It does not require much to sustain human life. Any man of ordinary capacity can easily acquire enough to feed himself, to clothe himself, to give himself shelter. The mere passion for acquiring wealth on a gigantic scale is not beneficial to the man who is successful. It is a marvel that one man, in one short life, could, by the skillful organization of commerce and finance, accumulate \$1,000,000,000. It is a sum so gigantic as to stagger the human imagination; \$1,000,000 at 6 per cent means an income of \$60,000 a year, \$5,000 a month—and there are men in this country who are reputed to be possessed of an estate so vast as to have nearly a thousand times as much. There can be only one result where these gigantic accumulations go on, and the necessary corollary is the pitiful conditions which we now see in this Republic, where 8,000,000 women are driven into the labor market and are compelled to leave their homes and earn their daily bread with the labor of their hands. It would be better for this Republic if the women of our Nation should have the happiness and the peace of their

home life, raising the children of this Republic and giving the happiness which women know so well how to give to the home life of the American people. Eight million are working, outside of those engaged in domestic service. All of the remainder do their part, I take it. There are millions upon millions of people in this country of ours who have not a sufficient amount of property to supply them with to-morrow's bread. Is it anybody's fault? Perhaps not. Shall we bitterly complain of those who have accumulated vast wealth? I think not. Certainly I have no enmity towards those who have accumulated gigantic fortunes. I know that they have accumulated these fortunes by divers ways, and by controlling the American market-place have accumulated an unfair part of the proceeds of the labor of the American people. When I look at this Conference for Social Service and see the problems which they are going to try to solve, I find that every one of these problems, almost without a single exception, is due to poverty. Orphanages and dependent children: poverty. Reformatories and juvenile courts—bad girls and boys, raised under bad conditions: poverty. The ordinary child is a good child. The ordinary child, under favorable conditions, will make a good man or woman. Children are only led astray under bad conditions of life.

Illiteracy—poverty, lack of school privileges. In North Carolina your noble Governor is appealing for a six months school term for children in the rural districts. It is a great asset to have your children educated, even from a commercial standpoint. It makes them far more fruitful and useful in the creation of value, if we are going to measure life by commerce; but, above and beyond that,

when properly taught they make good citizens, they make good husbands, good wives, good neighbors. Education is the greatest asset in the world. It was well said that "North Carolina is not so many square miles of land and rock and grass and trees." North Carolina, with its 2,200,000 human souls, is a great and magnificent part of God's handiwork. There is nothing greater or nobler in the world than the children of the living God.

.....

Look again at the list of subjects to be taken up by this Conference. Prisons—poverty. A man who commits crime, in 99 cases out of 100, does so because he is tempted beyond his strength, and thus falls under the iron hand of the law. How important it is in administering our prison life to discriminate with the first offenders! I have known so many young boys who committed the first offense and, under a cruel and hard law, were sent to the penitentiary for a year's time for selling a quart of liquor to make \$1. In the Congress of the United States I have been trying, week after week, to get reported a bill to permit the authorities of the Government to suspend sentence on these poor young men and give them a chance to "go and sin no more," and I have not been able to get it. Why? Oh, just indifference. The trouble is that in this Republic we have not had enough of these conferences for social service, which so stimulate public opinion and lead the community by virtue of their commanding power, and say to the men in Congress and in the legislatures, "Exercise mercy with justice. Let your guiding star be human welfare, not merely commerce."

Let us look at this program again. The care of the feeble-minded—poverty. Legal reforms in criminal procedure—poverty. The liquor problem. Those who are led to the abuse of liquor are prin-

pally the poor and those who are hard up, who have but little pleasure and find some transitory excitement in this way. The liquor traffic is one of the most deadly enemies of the church. It is one of the most deadly enemies of the social life and of good order. It is always conniving for the purpose of making base money at the expense of human life.

The improvement of the public health. Those who fall sick are more frequently those who are exposed by poverty. It comes back to this problem at last, and it comes back to the problem of the power of organizations that have for their chief concern the making of money regardless of the welfare of men. On the question of public health, three years ago I presented a bill to the Senate of the United States in favor of a National Department of Health. I got a magnificent support from all of the sanitary associations of the United States, the medical societies, and the various health organizations, and I thought that there would be but little difficulty in passing that bill through the Senate. You would naturally think that men who are chosen to go to the Senate of the United States and to the Congress of the United States would appreciate the importance of a National Department of Health. I pointed out to the Senate and to the country that we lost over 600,000 people in this Republic every year by preventable disease; that if we had a proper administration in this country of a health department, properly correlated with the health services of the various states, each within its own sphere properly conducted, we would save every day the loss of 1,700 human beings. In New Zealand, where they have a better system of government, where they put human life first, where they have almost abolished poverty, there the death rate is only nine and a fraction to 1,000; in the United States, where we think we have the best government and the most intelligent people in the world, our death rate,

so far as it is recorded—and there are only a few states where these records are properly kept—is 16.5 per 1,000, approximately 7 persons to 1,000 in excess of the New Zealand rate. New Zealand has no better climate than the United States, their people are no more intelligent, but their government is far better in many important particulars. When you estimate 7 persons to 1,000, in a population of 90,000,000, it means that 630,000 people are annually lost. And we have 3,000,000 people, on an average, sick in this country who would be in good health if we had a proper knowledge of the laws of health distributed among them and if we had proper departments of health in the various states and in the United States. These facts are all proved by statistics.

I cannot enlarge on this subject; I only refer to it for the purpose, my fellow-citizens of North Carolina, of calling your attention to a most serious condition in this Republic. Ever since I started that contest for a department of health there has been a vigorous, far-reaching organization opposing such a department, and the first day that they put themselves in evidence in the public prints they expended \$50,000 in advertisements in all the great metropolitan journals of this country, denouncing the "medical trust." I have no doubt that they have carried the propaganda on here. They contrive to mislead some of the best of our citizens, and those who believe in homeopathy and in osteopathy, and to make them believe that this department would interfere with the practice of homeopathy and osteopathy and with the teaching of Christian Science. There is nothing of the kind in the bill; but there is great excitement on the part of these persons. In order to combat this activity, I put in the preface of that bill a provision that it should not interfere with the medical freedom of anybody in the practice of any form of medicine or healing. It made no differ-

ence whatever. The real truth is that behind the opposition were organized the commercial interests of this country who are engaged in manufacturing impure foods and drugs, who are teaching the American people the morphine and cocaine habits, who are doing this in order to mint, out of the blood and tears of the race, the filthy lucre that ought to damn the possessor when he gets it. It is the same influence that drove Dr. Wiley out of the Agricultural Department, after he had fought like a hero to establish pure foods and pure drugs in this country. He explained it all in good humor, in moderate phrase. I call your attention to it because it has much to do with the problems we have to solve.

These various proposals of your North Carolina Conference for Social Service are nobly planned, but you have a lion in the path. You will need all your patience. You will need all the correlation you can get, you will need to stand side by side, and you will find trouble in the way. I don't pretend to make any particular reference to North Carolina, and I must not be understood to refer to any particular instance in this State. I am talking to you as American citizens, precisely as I would talk to you were you in Oklahoma City, and when I look into your faces I cannot see any difference between you and an audience in Oklahoma City. You are the same people. We have thousands and thousands of North Carolinians in Oklahoma. My father was a North Carolinian. I am under a debt of everlasting gratitude to North Carolina, and I never can repay it. I was born in old Virginia, your next-door neighbor, and I feel just as much at home with you as if I had been always here. I know what you think and what is in your hearts, and that you desire as earnestly as I do the service of your fellow-men.

We had read to-night a letter from one of the greatest men the world has ever produced, James Bryce, the ambassador of Great Britain to the United States. Have you read his wonderful description, "The American Commonwealth"? Have you read his description of machine politics in the United States? This is not a partisan question; it is a question of human nature. Political parties are organized primarily for the purpose of promoting doctrines of government. Men meet together and declare certain principles; they organize and go upon the stump. Let me point out to you what has happened. When I went into the Senate of the United States I found it in the control of a few men. I found that one man would be chosen chairman of the majority party; that man would name the committee on committees, the members of which would be men who were acceptable to the powers that be. That committee on committees would name every chairman of every important committee, and would see to it that the majority of each committee could be relied upon. Conditions in this country are such that while we have had the form of a representative democracy, in a sufficiently large number of states the machine, sometimes of one party, sometimes of the other party, sometimes bipartisan, has usurped the powers of government and has received contributions from special interests—men who expect to get legislative favors or executive immunities—until we have come to a point where, although the people of the United States seem to rule the United States, in point of fact the people of the United States have been ruled by a plutocratic democracy. If the people really rule the country, I ask you why it is that the people have not got what the people want? Why do I not get through a department of health bill? Its indorsement comes from every corner of the country, but I

could not get it through. Why is it that through all these years we have been unable, until last night, to get through a bill like the Webb bill? We have been trying it over and over again, and could not get it. The Congress of the United States has stood there refusing to allow the states to control their own policies with regard to the liquor traffic. What does that mean? Does it mean that the Senate and the House are representing the will and desire of the people of the United States? No, it does not. These powers have laid their hands upon your government, and you have got to amend the processes of government before you will ever get these reforms, either in North Carolina, or in Virginia, or in any other state.

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We have been trying for forty years to get the physical valuation of railways, in order to ascertain what is a reasonable freight rate, what is a reasonable passenger rate, and for fifteen years the Interstate Commerce Commission have recommended to Congress, time and time again, that they grant this reform. Until you know the value of the railway, the amount of its traffic, you have no factors upon which to demonstrate what is a reasonable freight rate. That is as plain as a pikestaff. Are you concerned in a reasonable freight rate? It means a very considerable part of your living. It means a tax on every house you build, a tax on everything you wear, on everything you eat, on everything that you ship out of the State or ship into the State. It affects your life in a great variety of ways. Why have you not been able to get relief? The reason is that these great financial and commercial powers of the United States have been contributing money for the campaign expenses of the various parties. I am speaking as an American citizen, as a man talking to men, not of one party or of the other. These great financial

and commercial interests have laid their hands upon a political organization wherever they could, and have been no respecter of persons.

The question is, What are you going to do about it? I say to you that your Conference for Social Service is magnificent, a splendid conception; but let me remind you of what Woodrow Wilson says, "Back of all reforms comes first the means of getting them." Out in Oklahoma, my State, we have been putting the microscope on this question. Out in the great West we have been studying this problem, more so than you have in North Carolina. You have here been happy and content. God is bountiful in His gifts to you, and you live easily and comfortably. You have not had these problems in quite so acute a form as we have in the West. I say to you that we have solved this question in the West, and this solution is traveling east. It is traveling around the world. The solution is simple enough: it simply consists in this—providing a mechanism of government by which the conscience and the intelligence of the mass of citizens, who have no private ax to grind, shall have opportunity to express itself and to exercise the sovereign power that is vested in the people of this Republic and which is written in the bills of rights of every single one of the forty-eight states in the American Union. That doctrine is this: that the sovereign right of government is vested in the people, and they have the right at any time to alter, amend, or abolish the Constitution itself. I call your attention to this great doctrine because it is a full and final answer to those who would deny the modern remedy which we have devised in the West by charging that you cannot change a representative democracy by any direct exercise of power by the people. We have found it necessary in our State to establish the initiative and the referendum, by which our citizens can at any time initiate any

law they want and veto any law they do not want. Our people have sense enough to know what they want and what they do not want, and I think that you have an equal intelligence.

But in order to make effective this improvement in the government, there is a series of reforms which are essential, and to which I should like to call your attention. The first of these is the Australian ballot. I do not believe you have it, but the secret ballot is of great importance. Why? Because the commercial and financial interests of the State, if the ballot is not secret, can coerce every citizen whose bread and butter they control. That is so, is it not? The need and reason for the Australian ballot is that a man with a family will not have to take off his hat and say to his employer, "May I vote as I please?" In my State we do not allow the employer to direct the employee how to vote.

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The next essential thing is the mandatory, direct primary, by which the people can nominate a candidate for office. These are vital reforms; they are fundamental. By the direct primary you can nominate the man you want to run for office. By the preferential ballot you can automatically cohere the disinterested citizens of the State and compel a majority vote. Along with these is a thoroughgoing corrupt practices act by which the use of money shall be forbidden. The question of election or primary is a state question, affecting the welfare of all the citizens. It is not a private question. A man has no right to spend \$200,000 or \$300,000 to nominate himself for office. It is public business. In Oregon they do not allow the voter to be interfered with on election day. He has his peace. You cannot hire a man to take any one to the polls in Oregon on election day to vote. They regard the primary as the great concern of the people of the State; and they do more than that. Since the citi-

zens, under the initiative and referendum, must vote upon questions of public policy, they have a publicity pamphlet which gives an abstract of the arguments for and against every question of public policy submitted to the people, so that the men who vote know what they are voting on.

These questions of government are vital to all of your reforms. You have to have absolute control of your government through the public sympathy of your State in order to make headway.

There is another part of this—the direct election of senators of the United States. We have to control these great monopolies which have laid their hands upon the citizen in everything that he wears, in everything that he eats, in everything that goes into the structure of his house. I got a receipt last night from Oklahoma for a certain amount of oil that had been sold to the Standard Oil Company from some wells on some land I have. I got 88 cents a barrel for my oil. The Standard Oil Company fixed the price. They are the boss; they control the price. It costs only one-fourth of a cent a gallon to refine petroleum. Allowing abundant reward for transportation and distribution, illuminating oil should be sold for 6 cents a gallon. What is the difference when you pay 20 cents? Only 14 cents a gallon. Only a drop of water, but when enough drops come to run off the sides of the hill into little creeks and rivers, it means \$1,000,000,000 for one man, poverty to millions of men. This is true with regard to every one of the great necessities of life. It is true of all. There is no limit to human greed—no limit—and in this country of ours we have got to control monopoly, my fellow-citizens of North Carolina. That is your primary problem. You have to so arrange the forces of this Republic as to provide for the most equitable distribution of the pro-

ceeds of human labor. Do it wisely, sanely, in good humor, without hostility to anybody; but do it!

I expect to see great progress made in the next few years, because we are going through a gigantic change throughout the world. What is going on in the United States merely illustrates what is going on throughout the world. These improved processes of government mean the advancing intelligence of the men of the world. Those who tell us to beware of the direct democracy and point us to the direct democracy of Athens and of Rome, forget that in Athens only one man in four hundred could read, that nearly all those people were slaves, that the people of Athens had no true conception of liberty. But in these days of wonderful enlightenment we have progressed beyond the limits of Gutenberg, who invented little blocks to print one letter, and we have the forests torn down to conduct the printing business on a gigantic scale. These days are not the days of Athens. We might as well go back and ask Sophocles or Pericles how to run a modern railway train or how to establish a telephone system. I am one of those who believe that the human brain is progressing. I am not going back two thousand years to learn how to run the government.

These improved processes are fundamental, and I say that they lie at the base of civic reform. It is the means of getting them. Five years ago, when I entered the Senate of the United States, there were but three states outside of Oklahoma that had adopted the initiative and referendum. Oregon had them in the most perfect form. Oregon adopted these measures because in Oregon they had the most corrupt government that could be found anywhere, where men deliberately bought the legislatures as they would buy horses. The very men who were engaged in corrupting the Oregon legislature turned upon their own crowd

and said, "This will not do." The very men who had used the power of government so wrongfully were the very men who corrected it, and said, in a spirit of patriotism, "This must end!" They were the ones who devised in that State the method by which corrupt practice was ended and by which the governing power was restored to the body of the people.

Will the people exercise the governing power wisely? Of course they will. Don't you know the people? You are the people. The people have got more sense than any representative that ever represented them. They know more. If you do not believe it, go and talk to them, and they will tell you a whole lot of things you do not know. The man who wants to be a good representative ought to talk to the people. He will learn from them much that he otherwise would not know. The fact is, each man has a little world of his own, each man knows a multitude of things, each man can give some interesting fact or experience to another man, and it is a great mistake to think that the people do not know anything. It is no flattery to the people that a million men should know more than one man or a dozen men. The million people have a greater fund of knowledge.

Now, ladies and gentlemen of the North Carolina Conference for Social Service, you have engaged in a great enterprise. These twelve different committees, engaged in these twelve noteworthy objects of social service, are splendid. When I noticed that, I thought what a wonderful thing had been the action of

the churches of the United States in setting aside one day for services, praying for and urging international peace. It is a great thing for the churches of God to link arms and to march forward as brothers in the cause of Christ. And the Conference for Social Service will find a great ally in the churches of North Carolina if, from time to time, a day be set apart consecrated to the actual performance of service, to the creating of public opinion favorable to these various plans for human betterment.

As I said in the beginning, when I was invited to come to Raleigh and contribute my mite to this cause of human progress, I felt as if I had received a command. I came at considerable inconvenience. I have been carrying a heavy load. I go back to-night at midnight. I should be glad to spend a day or two in this beautiful little city, but I have come to do my part so far as I can, as one of your fellow-citizens; to give you the experience we have had out West in bringing about the betterment of these conditions. It is a great subject. It cannot be disposed of in a brief hour's talk. I have only touched the high places. I could not do more within the time permitted me.

I want to thank you for the opportunity I have had in coming to Raleigh to pay my respects to you, and also to thank you for the privilege of doing what I could to help forward this splendid movement inaugurated by your noble, good citizens. I wish you Godspeed.

I AM my brother's keeper; therefore I will try to solve the problems of life with a view to his welfare, knowing that in the rightful adjustment of business, and labor, and society, and life in its truest expressions, my brother's welfare is my own, and mine is his.

COLLEGES AND SOCIAL SERVICE

WHAT CAN OUR COLLEGE FACULTIES AND STUDENTS DO IN SOCIAL SERVICE AND INVESTIGATION?

(GILBERT T. STEPHENSON, Winston-Salem, N. C.)

When this Conference for Social Service was first suggested, the notion struck me that a very telling piece of work that it could do would be to arouse the young college men of the State—students as well as alumni—to an interest in social service and investigation. If we can train up these young men who are to be the leaders in our State in the way they should go, when they get older they will keep on going. The responsibility for training them to study and to improve the conditions affecting human life in our State rests largely upon our college faculties.

The instructors in the colleges of North Carolina can promote interest in such conditions, first, by focusing the courses in economics, government, and sociology upon local conditions and needs. There are economic, governmental, and social problems in North Carolina big enough and defiant enough to challenge the best thought and liveliest interest of all our college men.

When the teachers lecture upon economic, political, and social issues of other communities and other periods, they ought to be familiar enough with similar issues in this State to be able to draw parallels and point contrasts and thus bring local matters within the reckoning of their students. In considering the matter of public revenue, for instance, the instructor should know enough about the methods and objects of taxation in North Carolina to point out the defects of our system and suggest remedies, and thereby set the students to thinking about the revenue matters that are so baffling to our Legislature. Or in considering systems of government, he should be familiar

enough with the modern movement of direct legislation to be able to tell his pupils about the initiative, referendum, and recall in other states. Or in sociology, he should know enough about child-labor legislation and conditions in other states and other countries to be able to compare them with similar legislation and conditions in our State, and thus show his students the position we hold. Current magazines and newspapers ought more and more to be the text-books of students in economics, government, and sociology. Let our college professors illumine their cold theories with the burning issues of the day, and their students will see in the glow visions of service to our State.

The University of Wisconsin is an object-lesson on what a college can do for the State. Theodore Roosevelt, speaking of his experience at the University, said: "I found the president and the teaching body of the University accepting as a matter of course the view that their duties were imperfectly performed unless they were performed with an eye to the direct benefit of the people of the State; and I found the leaders of political life, so far from adopting the cheap and foolish cynicism of attitude taken by too many politicians toward men of academic training, turning equally as a matter of course toward the faculty of the University for the most practical and efficient aid in helping them realize their schemes for social and civic betterment."

A second way in which our college faculties can promote social service and investigation by their students is by encouraging them to take a part in the life of the college community. I know that most of the colleges of our State are

handicapped in this respect, in that they are located in villages or small towns. Trinity and A. and M. have a chance to do in a larger way what Wake Forest, Davidson, Elon, and Guilford can do in only a very small way.

Take questions of government for an instance. In one of the larger colleges of the country there is a political club that is open all the year round. At every election—municipal, as well as state and national—members of this club are detailed to do campaign work. They make campaign speeches; they work at the polls; they do every kind of work that they will ever be called upon to do. To these men the college community is the laboratory in which they try out the theories of their courses in political science. That the community appreciates the work of this club is shown by the fact that the Democratic Party came near making the president of the club its candidate for Lieutenant Governor. Or take the students of sociology. They are set to investigating the housing, labor, vice, and sanitary conditions of the college community. The same is true of economics. I recall that in a course in agricultural economics one of the students was assigned to report on the milk supply of the city.

The high school of Winston is doing a work that deserves mention. Its instructor in government and economics, instead of confining his efforts exclusively to text-book instruction, is taking his students upon excursions into field work. In economics, for instance, he is having his boys make an industrial survey of the city with a view to ascertaining first-hand the industrial conditions of the city and of showing forth the opportunities to young men in industrial pursuits. In government, they study the theory of government part of the time and the rest of the time they devote to a study of the actual government of their city. These high school boys are bound to have a

livelier interest in civic affairs. What this school is doing, every college in the State ought to be doing on a larger scale. "And a little child shall lead them."

Still another way in which the college faculties can promote social investigation and service by their students is by giving them a chance to get their observations and investigations before the public. A student, like anybody else, works best when he has a definite end in view. Domestic science in our girls' schools has come to be considered seriously only since the students have got to eating or selling what they prepare instead of destroying it. Let the students of social conditions, as well, make use of what they learn. The compositions, theses, and orations of our college students ought, in most cases, to be about local matters and about subjects on which they have a first-hand knowledge. "Hew to the line, let the chips fall where they will," as a subject for a thesis, may lend itself to felicity of diction, but it does not give much opportunity for the crystallization of constructive ideas. I remember that the subjects of two of my high school compositions were "A Short History of North Carolina" and "A Balloon Trip Around the World." These were big subjects for a 13-year-old boy, to be sure; that was the trouble; they were too big. A small, local subject, exhaustively treated, will do a student far more good than a big subject touched only in high places.

One of my teachers in government used to say that he never did for himself what he could get somebody else to do for him. This is not necessarily the creed of a lazy man; in this instance they were the words of one of the most productive authors in this country. He meant that he let his students help him instead of doing everything for them. When he wanted information on a subject, he put some one of his students to work upon it. The student felt that he was a collaborer with his teacher—and

it added zest to his quest. Another thing about this teacher, and I speak about him in particular because I think that he was in some respects, at least, an ideal one—was that he was always on the lookout to promote his pupils. If one of them prepared a specially good paper, he used his influence with some editor to get it published. He got places for his pupils on the programs of various associations. In every way possible he brought their work to the attention of the public. Like a mother-bird, he liked to push his fledglings out of the nest and then help them learn to fly for themselves.

There is a fund of valuable material in the possession of the college men of this State. Some years ago I was working on the suffrage laws of the South. I asked the instructor in government in each of a number of Southern colleges to assign one of his students to work up the history of suffrage in his particular state. I was surprised at the amount of really valuable information I obtained from this source. It was information that would probably not have been obtained and certainly would not have been so carefully correlated if I had not made such a request of the instructors. The students felt that they were working with a definite end in view, and they worked with care.

When this Conference meets next year, I hope that several places on the program will be assigned to college students. In selecting the committee on the negro question, I made it a point to choose a number of them. I am sure that the moving spirits of this Conference will be delighted to coöperate with the college faculties of the State in giving places to their students.

Finally, the college faculties of North Carolina can promote social service and investigation by their students by opening up to their view the opportunities in the

State and by inspiring them to enter some one of these fields. On the arch over one of the gates of the Harvard yard as you enter you see deeply cut in the stone these words, "Enter to grow in wisdom"; as you leave the yard through the same gate you see on the opposite side of the arch these words, "Depart to serve better thy country and thy kind." The greatest service that the college instructors of our State can render is to instill such sentiments into the hearts of their students. Show them the fields of social service in North Carolina. Impress them with the fact that service to *their* country and *their* kind is the first claim upon them. Arouse in them a passion for service.

Let me use an illustration to which another has already given fame.

"A ship lost at sea for many days, suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen a signal, 'Water, water; we die of thirst!' The answer from the friendly vessel at once came back, 'Cast down your bucket where you are.' A second time the signal, 'Water, water; send us water!' ran up from the distressed vessel, and was answered, 'Cast down your bucket where you are.' And a third and fourth signal for water was answered, 'Cast down your bucket where you are.' The captain of the distressed vessel, at last heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon River." To the college faculties of North Carolina I would say, "Tell your students to cast down their buckets where they are; cast them down here in North Carolina; cast them down into the rivers of opportunity flowing through the length and breadth of our State and draw up life-giving draughts for those of our own people who are athirst."

A CALL TO CHRISTIAN WOMEN

FROM A TALK BY MISS DAISY DENSON, SECY. STATE BOARD OF CHARITIES,
BEFORE BAPTIST WOMAN'S MISSIONARY UNION OF NORTH CAROLINA.

With the changing conditions due chiefly to labor-saving machinery and other inventions and developments of modern times, women have been drawn more largely into the struggle for existence, their environment has changed from the industries under the home roof to positions hitherto only filled by men. Children have been ruthlessly thrust into the vortex of industrial life. That Christian womanhood must follow and protect is a natural corollary. It is our duty to seek proper regulation of their hours of work, to see that they be saved the ravages of occupational diseases, that their working environment be sanitary and moral. This we can do by joining with and upholding the organizations working towards these ends; and when the young woman leaves her place of toil, opportunity should be given her for self-development, clean living, innocent recreation. We need more Young Women's Christian Associations, homes where they can live in safety and honor. To bring these things about is the duty of woman. *The call is to you!*

As thinking women, you must be shocked at the revelations of the cancerous sores of life as revealed by the Vice Commission investigation, and you must see the disagreeable but impelling need of education as to social hygiene, the protection of innocent mothers and their babes. A child has a right to clean birth, to safeguard against the pain and isolation of lifelong blindness.

Have you followed the discussions on eugenics? Thoughtful men and women must do so. Nothing is accomplished in this world until some seer has had the vision. A strong, robust, well-born race—why, that means not only *an end to most of the suffering in the world*, but

will give an opportunity for glorious fulfillment of wonders yet "undreamed of in our philosophy." "Work for something and not *against* something," said Governor Aycock—constructive work. Jane Addams, the greatest living American woman, says: "The negative policy of relieving destitution, or even the more generous one of preventing it, is giving way to the positive idea of raising life to its highest value."

There is much one can do alone. "A small bit of work well placed," "the sowing of a seed to flower in uplift years later." . . . Surely we agree with Robert Browning that "There shall never be one lost good" . . . "No beauty, nor good, nor power whose voice has gone forth, but each survives for the melodist when eternity affirms the conception of an hour." But a more influential way is to unite your effort to that of others—*coöperation*. Perhaps you may be a "local leader and energizer." You may be an organizer in your own community. The harvest is ripe, the puzzle where to reap. Then, why not do the thing nearest, most obvious?

A definite call has come to the women of North Carolina to do service for the State. The last legislature in passing the law allowing women to serve on school committees, subtext-book commissions, and boards of colleges for women, opened further paths of usefulness for them in educational fields. Attorney-General Bickett in his Annual Report says: "I am profoundly convinced that women should be made eligible to hold offices or positions of trust or profit whose duties relate solely to public education, public charity, or public health. . . . I am heartily in favor of according to our women the right to work in fields

where they are so vitally concerned and so splendidly qualified for efficient service."

In the work of the State Board of Public Charities, a number of Christian women have long aided in the counties; they visit the county homes, the jails and camps. Often they have carried cheer and religious privileges to the inmates. Many times have they been the direct influence which has caused the building of a new and modern jail or county home. And yet, do you realize that many of these institutions are not provided with regular opportunities for religious services? That the burial of the poor unfortunates who die in the homes is frequently without a prayer? Here is a call to you—to you, Christian women, who live at the county-seats in reach of these institutions. Visit your county institutions. As a rule, the jails have not been kept in as cleanly a condition as they should be. You can strengthen public opinion so that there will be a demand that local institutions shall be better and more closely supervised. There should be compulsory bath and change of clothing for each new prisoner upon admission.

Again, the health of the individual can no longer be considered simply a matter of personal concern, but quite as much one of public interest and responsibility. Miss Addams says: "Sympathetic knowledge is the only way of approach to any human problem." If one intends to give one's life to social service work, there should be preparation for so great a task. There are schools where professional and volunteer workers can be trained—in New York, Boston, Chicago, St. Louis, and now there is a school being established in the South, at Nashville, Tenn., in connection with the Southern Sociological Congress which was so auspiciously organized last year. But if this training for service is not within reach, then "we must read widely and

think intelligently upon these matters of public concern, and with intelligent opinions formed, we should express them upon favorable opportunity and do our share to mould public opinion." It is encouraging to remember that our lamented Governor Aycock believed that women should share actively in the uplift of the State and that service to others brings joy to ourselves. We *do* find joy in service. In Governor Aycock's words, "Out of service arises the highest ideal, the noblest work, the most perfect happiness."

FEEBLE-MINDEDNESS AND ALCOHOL.

In that valuable book, "Alcohol and the Human Body" (the joint work of Sir Victor Horsley and Dr. Mary Sturge), evidence is submitted which ought to be investigated apart from the question of personal habit in regard to alcoholic liquors.

	Alcoholic families.	Normal families.
Number of children	57	61
Deformed	10	2
Idiotic	6	0
Epileptic, choreic..	6	0 (2 backward)
Nonviable	25	3
Normal	10=17	p. c. 54=88.5 p. c.

Has your county joined the progressive list of those that employ a county health officer and a county school superintendent each for his entire time? A county which employs a sheriff and a clerk of the court for their full time to look after courts and court cases, but is not concerned if the public health and public education are only an afterthought, with two poorly equipped, worn-out, or incompetent men—such a county surely belongs in the backward or dead-and-dying class.

A NEW AWAKENING TO AN ANCIENT EVIL

TWO DEFINITE CONCLUSIONS FROM THE VICE CRUSADE.

The most difficult problem in the world, it is often remarked, is the problem of how best to deal with sexual vice and prostitution. At the present moment the world is ringing with discussion of the various aspects of this question. We are witnessing, as Jane Addams puts it in her latest book, "a new conscience and an ancient evil." We are striving, as never before, to get to the heart of the whole matter. For months, a grand jury and an aldermanic investigating committee in New York have been dragging into the light new facts relating to the alliance between vice and graft. Raymond B. Fosdick, former commissioner of accounts in New York, is making a tour of the principal cities of Europe, gathering information on vice conditions. John D. Rockefeller, Jr., has established a Bureau of Social Hygiene with the help of able co-workers, and proposes to study as a medical problem the checking of disease, to stir the public conscience against the crimes of procurers and the complicity of the police, to advance the best methods for dealing with disorder, and to urge society to succor victims of wrong or folly who may seek escape. The New York Sanitary and Moral Prophylaxis Society is circulating literature and providing free lectures on sex education and sex hygiene. Vice commissioners have been appointed and have published reports in Minneapolis, Chicago, Pittsburg, and other cities. The Pennsylvania Legislature has decided to create a Morals Commission of seven members, three of whom shall be women, to serve without pay, and to be intrusted with the handling of the social evil in Pittsburg. Religious

and secular journals, mayors, professors, clergymen, and doctors have all had something to say. Ex-President Charles W. Eliot of Harvard University declares in a late address: "We have got to remove this evil, or this country will not be ruled by the race that is now here. The family life of the white race is at stake in its purity, in its healthfulness, and in its fertility."

Out of all the ferment of discussion a few definite features emerge. One of these is expressed in a growing conviction that the organized traffic in what has come to be called "white slaves" must be suppressed, and that all who procure victims for commercial purposes must be arrested and prosecuted. Mr. Samuel H. London, an expert connected with the Department of Justice in Washington, recently testified that 26,000 women in New York hand over their earnings, in whole or part, to 6,100 men. "If half the effort vainly directed against the women," remarks the *New York Globe*, "had been thrown against the men who live on them, things would be better than they are." The same paper continues: "It is the degraded men who are the recruiters for the industry, who help the crooked politicians on primary and election days, and who principally corrupt the police. If Mr. London's testimony has the effect of making public officials and private workers see that it is against preying men that the chief campaign should be directed, his appearance will have done much good. The vampire-man can be driven out if effort is made."

A second noticeable feature in connection with the present discussion is a growing disposition to reject the principle of segregation. Dr. Howard A. Kelly of Johns Hopkins University, addressing the

annual meeting of the New York Probation Association, expressed himself as follows:

"As soon as the vice question becomes prominent in any of our cities, it is interesting to see how it at once becomes a point of cleavage which separates our citizens into two opposing camps—one for closing up all the disorderly houses and for the repression and the extermination of vice, and the other declaring that vice should be segregated on the ground that this vice is as old as the world and will always exist.

"The latter party, driven to some specific declaration, advocates the segregation plan, demanding sequestration within definite bounds under medical inspection to keep out disease. Those who would thus protect vice declare that the closing of the houses would only scatter the evil. They declare, furthermore, that the attack on the pitiable inmates of the houses would be inhuman.

"The unfortunate part of this argument is that the historical background is a series of dismal failures—in Europe as well as in this country.

"On the other hand, the opponents of vice point to the experience of Los Angeles, Milwaukee, Des Moines, Lincoln, Rochester, and other cities to prove that closing the houses cleans to a large extent the localities. Experience has abundantly proven that vice begets vice, and that it is always a persuasive agent in spreading corruption."—*Current Opinion.*

famie, the social evil. And yet it is the chief of all the evils that both infest and infect society. It blasts more names, it destroys more lives than does the saloon, or the tyranny of predatory wealth. Our awakening conscience must protect people rather than property; and how shall men and women and the unborn generations be better protected than by putting an end to those foul sinks of corruption, so evil that we have been too much ashamed to speak of them, but in which society sacrifices the dearest wealth of its young womanhood, the strength and glory of its young manhood?

But the public conscience, so long stupefied, is suddenly awakening. More than a dozen states—and soon it will be, or should be, forty-eight—have appointed investigating commissions.

We trust that the commissions will agree to urge laws for a minimum wage for girls in factories and shops. That is something, but it is only a palliative. It removes somewhat one temptation from those more easily tempted. What is needed is absolute suppression, laws that will forbid and pursue the evil, while merciful provision shall be tenderly made for the present victims of the traffic. In a number of our cities the brothels have been closed, and it can be done everywhere if the public conscience will demand it. It will be difficult, it will require persistent work and an honest and faithful police. But it can be done. The saloons may find honest defenders; the brothel can find none. The only arguments for its permission are cowardice and weakness. We appeal to the conscience, even to the self-interest, of good men and women to enact and execute laws which will do more to purify society and save the bodies and souls of our people than any other reform that can be named. Why have we neglected it so long? Let every state take up the task.—*New York Independent.*

LINING UP AGAINST THE GREATEST EVIL OF ALL.

Not the Republican nor the Democratic platform, not the Progressive nor the Socialist, with all their searchings for social evils which they would condemn, contained one plank which condemned or pledged them to destroy what is *par in-*

HOW PUBLICITY FREED ATLANTA FROM VICE.

The city of Atlanta has advertised itself free from houses of prostitution. With the whole Nation stirred by recent investigations into the social evil, the Atlanta method of getting rid of legalized vice is bound to attract international attention. The simple, direct, and yet unprecedented method of cleaning up the city by means of paid newspaper advertising has been so successful that it opens the way to a revolution in methods of social reform.

Although the Men and Religion Movement formally dissolved a year ago, the Atlanta executive committee held together. It arranged, through one of its members, for the purchase of a large block of advertising space in each of the city's daily newspapers.

The advertisements began, labeled, "Men and Religion Bulletin, No. 1," and signed "The Executive Committee of the Men and Religion Forward Movement." They were headed, "The Houses in Our Midst." Ordinarily they were two or three columns wide and ran the full length of the paper. Display type was used, but the style was epigrammatically narrative, printed in short paragraphs.

The story told by the advertisements as they appeared at irregular, but frequent intervals, was that of Atlanta's conditions respecting the social evil. The articles were surprisingly free from mere emotionalism and hysterical protest. They called a spade a spade with a bluntness that was rather disconcerting. While relating the facts of Atlanta's protected "red light" district, they also gave the authoritative findings of the best religious specialists, medical men and social experts upon the treatment of the social

evil. While holding to the one point of Atlanta's problem, a wide field was swept for arguments and for buttressing facts. Each advertisement closed with the statement, "Atlanta should and will close the houses in our midst."

The churches rose to the support of the Men and Religion leaders unitedly. The subject quickly took first place in the city's thought and talk. The conscience of Georgia was aroused to such an extent that real action was inevitable.

The climax came when Chief of Police Beavers, himself reached by the advertisements, announced his intention of closing every house of prostitution in Atlanta. The Christian people stood so steadfastly behind him that he could not be deterred or intimidated. His program went through.

To-day there is not a single house of prostitution in Atlanta.—*William T. Ellis.*

A COLORED REFORMATORY WOULD BE A GOOD INVESTMENT.

No one would attempt to say that the colored reform school is not badly needed. Constantly the city courts of the State are put to it to decide what to do with the negro boys who are either orphans or have been deserted by their parents and have drifted into vice and crime. There is no place where these children can be sent at present except to jail or the chain-gang, and this quickly develops them into hardened criminals. It would be cheaper for the State to pay for teaching them a useful trade and getting them away from the conditions that breed vice and crime, developing them into good citizens, than to have them constantly as a charge and a menace to society.—*Charlotte Observer.*

Social Service Quarterly

ISSUED BY THE

NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

Vol. I RALEIGH, OCTOBER, NOVEMBER, DECEMBER, 1913

No. 3

CHURCH AND SOCIAL SERVICE NUMBER

The next session of the North Carolina Conference for Social Service, to be held in February, will be largely devoted to the subject, "The Church and Social Service."

For this reason we have thought it well to devote this issue of the Quarterly largely to the same subject—with a view to quickening and deepening the interest of our members and preparing them for a fuller participation in our February program.

The declaration of the Federal Council of the Churches of Christ in America makes a valuable platform, and the thirty-three recommendations of the Church and Social Service Division of the Southern Sociological Conference an equally notable one. The addresses of Dr. John A. Rice of the M. E. Church, South, of Bishop Strange of the Episcopal Church, and the ringing declaration of the last North Carolina Baptist State Convention—these alone would make this issue of the Quarterly memorable, to say nothing of our other excellent articles.

Our next issue will probably be largely devoted to reports of chairmen and other letters reviewing the work of the Conference thus far, and forecasting its work for 1914. We should like to hear from every member with some suggestion.

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Application for entry as second-class matter at the post-office at Raleigh, North Carolina, pending.

A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the SOCIAL SERVICE QUARTERLY. The annual membership dues to the Conference are \$1 for regular members, \$2 for sustaining members, and \$5 for contributing members. The regular subscription fee to all others is \$1 annually.

If your membership dues or subscription fees are in arrears, this fact will be indicated by a pencil mark at this point.

Forward all money and address all communications relative to the Conference to WARREN H. BOOKER, ACTING SECRETARY, RALEIGH, N. C.

Social Service Quarterly

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NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

Volume I

RALEIGH, N. C., OCTOBER, NOVEMBER, DECEMBER, 1913

Number 3

LET US GET ACQUAINTED.

A number of our members will receive the QUARTERLY for the first time this issue. For their benefit as well as others, we give below a list of the officials of the North Carolina Conference for Social Service. They need no introduction. They are as follows:

Honorary president, Governor Locke Craig; president, Mr. Clarence Poe, Raleigh; first vice president, Miss Daisy Denson, Raleigh; second vice president, Mr. Walter Thompson, Concord; third vice president, Bishop Robert Strange, Wilmington; secretary-treasurer, Dr. W. S. Rankin, Raleigh. Executive committee: Gilbert T. Stephenson, Winston-Salem; Dr. L. B. McBrayer, Asheville; Mrs. R. R. Cotten, Bruce; Rev. M. L. Kesler, Thomasville; Miss Pansy Petty, Greensboro; Dr. F. M. Register, Tillery; Dr. G. B. Evans, Clarkton; Mr. J. Y. Joyner, Raleigh; Mr. A. W. McAlister, Greensboro; Mr. W. H. Swift, Greensboro, and Rev. J. N. Cole, Raleigh.

The following are the committee chairmen:

Church and Social Service; Federation and Extension Work—Bishop Robert Strange, Wilmington.

Illiteracy; Colleges and Social Service—Hon. J. Y. Joyner, Raleigh.

Juvenile Offenders; Reformatories—Mr. James P. Cook, Concord.

Public Health—Dr. W. S. Rankin, Raleigh.

Dependent Children; Orphans, Deaf-mutes, Blind—Rev. M. L. Kesler, Thomasville.

Feeble-mindedness and Eugenics—Dr. L. B. McBrayer, Asheville.

Improvement of Country Life—Mr. Clarence Poe, Raleigh.

Industrial Conditions and Child Labor—Mr. W. H. Swift, Greensboro.

Prisons and Prison Reforms—Miss Daisy Denson, Raleigh.

Alcoholism and Intemperance—Mr. Archibald Johnson, Thomasville.

Negro Problem—Mr. Gilbert T. Stephenson, Winston-Salem.

Judicial Reforms; Arbitration—Hon. T. W. Bickett, Raleigh.

Economics and Poverty—Mr. Roland F. Beasley, Monroe.

Women and Social Service—Mrs. R. R. Cotten, Bruce.

Insanity and Asylums; Mental Hygiene—Dr. C. O'H. Laughinghouse, Greenville.

Moral Conditions; Social Hygiene—[to be supplied.]

Associated Charities, Benevolence—Mr. L. B. Myers, Charlotte.

All white North Carolinians interested in its purposes are invited to become members, the annual dues being, for regular members, \$1; contributing members, \$2; sustaining members, \$5. This includes in each case a 50-cent subscription to the SOCIAL SERVICE QUARTERLY.

A NORTH CAROLINA "COMMITTEE ON RURAL RACE PROBLEMS."

In Raleigh was recently organized a "North Carolina Committee on Rural Race Problems." The meeting was signalized by the fact that leading officials of the State Farmers' Union, the State Farmers' Alliance, and the State Farmers' Convention were among those who participated and that representatives of both political parties agreed we should have some neighborhoods set apart, where the people wish it, "in which white farmers may settle and build worthy homes with the assurance that the community will remain predominantly white, and that the land then in white hands will remain in white hands," as *The Progressive Farmer* has advocated.

Among those who made talks were Dr. H. Q. Alexander, Matthews; S. H. Hobbs, Clinton; J. Z. Green, Marshville; George J. Studdert, Washington; Mark Majette, Columbia; James S. McNider, Hertford; E. L. Daughtridge, Rocky Mount; Julian S. Carr, Durham; J. C. Little, Raleigh; J. T. Williams, Harrellsville; J. W. Bailey, Raleigh; E. C. Faires, Aberdeen; J. H. Evans, Harrellsville; H. E. Thompson, Stantonsburg; Thomas McBryde, Red Springs; J. T. Wall, Stoneville; E. J. Justice, Greensboro.

The question of effecting a permanent organization being taken up, the following officers were chosen:

President—CLARENCE POE, Raleigh.

First Vice President—DR. H. Q. ALEXANDER, Matthews.

Second Vice President—S. H. HOBBS, Clinton.

Third Vice President—J. H. EVANS, Harrellsville.

Secretary—J. Z. GREEN, Marshville.

Treasurer—GEN. JULIAN S. CARR, Durham.

There are no required membership dues, as the expenses will be defrayed by voluntary offerings.

Every North Carolina man or woman who is interested and would like to join is requested to send a postal card to the president or secretary at once.

MENTAL HYGIENE CONFERENCE AND EXHIBIT COMING.

A great treat is in store for North Carolina teachers and others interested in mental hygiene and the betterment of the race. Through the initiative, generosity, energy, and forethought of Dr. Albert Anderson, Superintendent of the Central State Hospital at Raleigh, arrangements have been made to have a mental hygiene exhibit and conference at the Raleigh auditorium from November 28th to December 5th. This is the same exhibit which attracted so much attention at the International Congress on Hygiene and Demography at Washington last year. The exhibit is free, and the public is cordially invited. Demonstrators and attendants will be on hand to explain everything connected with it. It will undoubtedly be one of the best exhibits ever given in North Carolina. It will mean a tremendous uplift all over the State if several thousands of our teachers and public-spirited citizens will learn the great lessons taught by this exhibit.

Besides the exhibit, there will be held North Carolina's first conference on mental hygiene. A program is being arranged for two sessions daily, afternoon and evening. Some of the foremost specialists in the country will lecture on various phases of mental health. Among others, will be Dr. Adolph Meyers of Johns Hopkins University; Dr. William A. White of Washington, D. C.; Dr. James Parrott of Kinston, president of the North Carolina State Medical Society, and many others of equal caliber. The daily press will make full announcement of the program later.

A LAW CURBING IMMORALITY

WHICH SHOULD BE STATE-WIDE

MR. CLARENCE POE,
President North Carolina Conference
for Social Service.

DEAR MR. POE:—You will find inclosed herewith copy of an editorial which has just appeared in the *News and Observer*.

The case against D. Stadiem which has just been disposed of by the courts of Guilford County is a history-making case. It is the first case that has been prosecuted under the Guilford County Public Morals Act, which was passed by the last Legislature. The enforcement of this law, as in the Stadiem case, makes it impossible for a property owner to rent his property for immoral purposes. The inclosed editorial states that in such cases where the renting for immoral purposes is persisted in, the property is forfeited to the city; but this is an inaccuracy. It is not forfeited to the city, but the owner, besides being subject to the heavy penalties imposed by law, has to give a bond that the house will not be used for such purposes within twelve months, and unless he can give acceptable bond, the house is placarded and must remain vacant for a period of twelve months. The enforcement of this law subjects any man who knowingly rents his property for immoral purposes to what amounts to almost confiscation, and therefore renders it impossible for him to do it.

I believe that public attention should be called to this law and its far-reaching effect, and a campaign started to have this law made State-wide in its application, just as the search and seizure feature

of Union County has been extended to the entire State in the matter of whiskey selling.

Yours very truly,

A. W. McALISTER.
GREENSBORO, N. C.

Editorial Comment—We strongly second Mr. McAlister's suggestion, and hope members of the Conference will urge this matter upon all members of the next Legislature. See summary of law here-with.

II.

SYNOPSIS OF THE ACT TO PREVENT THE DEGRADING OF PUBLIC MORALS IN GUILFORD COUNTY.

The first part of this statute is devoted to regulation of the keeping, furnishing, selling, and giving away of cocaine, alpha and beta eucaine, novocaine, opium, morphine, heroin, codine, or any salt or compound of any of the foregoing substances. It provides a minute code regulating the dealing in such drugs by wholesalers, retailers, doctors, and others.

The statute then provides that the county attorney shall secure from the internal revenue collector on or before the 15th day of January, April, July, and October of each year certified lists of the names of all persons who have paid license tax for dealing in intoxicating liquors, and to file these lists with the clerk of the Superior Court and the clerks of the municipal courts of the county, and such certified lists are made *prima facie* evidence that such persons are violating the law against selling intoxicating liquors.

The law then prohibits the sale of jamaica ginger except upon prescription, with proper safeguards as to the prescriptions.

The act then takes up the social evil and has strong provisions covering the

various phases of white slavery. It prohibits the detaining or confining of any female by force, false pretense, or intimidation for purpose of prostitution; it makes it unlawful for any keeper of a house of prostitution to permit any unmarried female under the age of 18 years to remain in such house. It provides also what is known as the injunction and abatement process against keepers of such houses or of gambling places, and also against owners of such property. It prohibits any from advertising, giving, presenting, or participating in any obscene, indecent, immoral, or impure drama, play, or exhibition show or entertainment.

The law further provides for the removal of sheriff, police and other officers who fail to perform their duties, for drunkenness, and for other causes rendering them unfit.

If properly enforced, it ought to be easy to break up gambling, retailing, and the white slave traffic and business in Guilford County.

III.

IN THE CAUSE OF MORALITY.

(Editorial from *News and Observer*.)

Guilford County points the way for a more thorough "getting at" the evil of the immoral resort house than has yet been found in North Carolina, and the law which was enacted by the General Assembly at its session this year is one which should be passed on to the other counties of the State.

The act is one for the protection of public morals, and it holds as guilty the party renting a house, when he knows it is being used for immoral purposes, as well as the party or parties conducting the house. This was the decision reached in Guilford Superior Court on Thursday in the case in which D. Stadiem was indicted for renting a house for immoral

purposes, three women being charged with the use of the house. City Attorney E. D. Kuykendall prosecuted the case for the State, and won it on the evidence presented. It was charged and proven that the house owned by Stadiem and occupied by a negro woman was an immoral place to the knowledge of the owner of the premises. The jury found the issues in favor of the prosecutor, and accordingly a judgment will be signed closing the place. If it is used again for a like purpose, the property will be forfeited to the city. [This statement as to forfeiture is inaccurate. See Mr. McAlister's letter —EDITOR.]

Under this special Guilford act no house can be used for immoral purposes if the officers of the law are active in locating these, and if citizens who know of them will speak out. The verdict in the Guilford courts is a victory for good morals. Its act should be made a State-wide law. It puts into the hands of the law opportunity to purge a place of its festering spots of evil, debauchery, and license, and does this in a manner far easier of proof than the vagrancy act. In this matter, Guilford is leading the way in legislation which will prove of value to the people of all the State.

The new Pennsylvania Eugenics Law requires all applicants for marriage licenses to set forth in the applications that they are not afflicted with transmissible diseases.

The law prohibits the issuance of a marriage license to any person who is an imbecile, an epileptic, of unsound mind, or to any person who has been an inmate of any county asylum or home for indigent persons, unless it appears that the cause has been removed and that the applicant is able to support a family.

“V. V.’S EYES”

A GREAT NOVEL WITH THE IDEAL OF SOCIAL SERVICE

BY CLARENCE POE

It is rare that I grow enthusiastic over a new work of fiction, but there is one new book I wish every member of our Social Service Conference could read—the great new story, “V. V.’s Eyes,” by Henry Sydnor Harrison. Mr. Harrison is a Virginian yet in his early thirties, and *Collier’s Weekly* is not alone in predicting that he may yet prove our greatest American novelist. The *Westminster Gazette* of London pronounces his new story “the most remarkable novel of this year,” and the present writer regards it as probably the best novel appearing on this side of the Atlantic in twenty years—the greatest, considered as a study of social conditions, of human nature, and of the triumphant development of a soul. And this development of a soul is simply a resurrection from the grave of narrowing and selfish ambitions into a genuine life inspired by ideals of social service and unselfishness—genuine God-service. The finest traditions of Dickens and Thackeray are recalled by the character portraiture in this new volume. No normal person can read it, or Mr. Harrison’s earlier novel, “Queed,” without being both interested and inspired to higher ideals and worthier living.

II.

Some quotations from the volume are given herewith, quotations which suggest its emphasis upon certain fundamental ideas. One of these is the fact that the rich are imprisoned by their wealth as the poor by their poverty. This idea is brought out very effectively in the speech which Dr. V. V. makes at the Woman’s Club:

“I suppose the beginning of helping the poor,” suddenly spoke up the young man on the stand, in a voice so natural and simple as to come as a small shock, “is to stop thinking of them as the poor. There are useful people in the world, and useless people; good people and bad people. But when we speak of poor people and rich people, we only make divisions where our Maker never saw any, and raise barriers on the common which must some day all come down.”

“The things in which we are all alike,” said the tall youth, with none of the mayor’s oratorical thunder, “are so much bigger than the things in which we are different. What’s rich and poor, to a common beginning and a common end, common sufferings, common dreams? We look at these big freeholds, and money in bank is a little thing. On Washington Street, and down behind the Dabney House—don’t we each alike seek the same thing? We want life, and more life. We want to be happy, and we want to be free. Well—we know it’s hard to win these prizes when we’re poor; but is it so easy when we’re rich? To live shut off on a little island, calling the rest common and unclean—is that being happy and free, is it having life abundantly? I look around, and don’t find it so. And that’s sad, isn’t it?—double frustration, the poor disinherited by their poverty, the rich by their riches. Don’t you think we shall find a common meeting-place some day, where these two will cancel out? . . . when reality will touch hands with the poet’s ideal—

“And the stranger hath seen in the stranger
his brother at last,
And his sister in eyes that were strange. . . .”

III.

Another dominant idea in the book is that of woman's awakening from a virtual bondage to dress and society to a life which will really count for the world's betterment. A picture of Richmond, Va., is given in this paragraph:

"Strange talk was in the air of the old town in those days, strange things heard and seen. Not a few women of the happy classes had grown 'sick of parties.' They grew sick of years lived without serious purpose, waiting for husband and children which sometimes never came; sick of their dependence, of their idleness, of their careful segregation from the currents of life about them. They wearied, in short, of their position of inferior human worth, which some perceived, and others began dimly to suspect, under that glittering cover of fictions which looked so wholly noble till you stopped to think (which women should never do), and dared to glance sidewise at the seams underneath. And now lately some high-hearted spirits had begun to voice their sickness, courageously braving those penalties which society so well knows how to visit upon those who disturb the accepted prejudices; penalties, it might be, peculiarly trying to women, over which some of these supposedly masculated pioneers doubtless had more than one good cry in secret."

IV.

Of course, the supreme interest in the book is the development of Cally Heth's own soul—her soul which had lain dormant, called to life by contact with a high and unselfish spirit. What could be finer than this quotation:

"No one in her life had met her on this ground before. She had been expected to be a charming woman if she could, a woman as ornamental as possible. He only had expected her to be a good woman; and something in her had found the strange call irresistible. He, by the

trusting eyes he had, had put her upon her honor, not her 'woman's honor,' but her honor; and she, who had never had an honor before, had grown one, all for him. As long as she could remember, men had paid tribute to her in all the ways of men with maids. But he alone had put any trust in her as a free and moral being; and she had bent the high heavens and all but broken her mother's heart that he should not have trusted her in vain. . . . Many symbols of happiness had shone and beckoned about her, and she had turned her back on all of them to follow a man in a patched coat whose power was only that he spoke simply of God, and believed in the goodness of his fellows."

V.

Through all the book runs the vision of social responsibility to which woman is at last awakening—an awakening pictured with terrible vividness by Margaret Widdermer in her great poem in *McClure's Magazine*, "Was It I? Was It I?" (see next page). So feels Carlisle Heth as she learns the hard lives of the workers in the factory from which her own family's wealth comes:

"Her sense was of something polluting at the spring of her life. Here was the soil that she was rooted in, and the soil was not clean. It might be business, it might be right; but no argument could make it agreeable to feel that the money she wore upon her back at this moment was made in the malodorous place, by these thickly crowded girls. . . . Was it in such thoughts that grew this sense of some personal relation of herself with her father's most unpleasant bunching-room? . . . What particular human worth had she, Cally Heth, that the womanhood of these lower-class sisters should be sapped that she might wear silk next her skin, and bred to appeal to the highly cultivated tastes of a Canning? . . ."

VI.

And yet in the end the heroine finds that she is perhaps even more guilty than her father. He like herself is only the victim of a system which worships show, which believes that a man's life does consist in the abundance of the things which he posseseth, and which makes the world-old mistake of trying to find happiness through selfishness rather than through unselfishness:

"But what Cally was thinking now was that, in sitting in judgment on her father, she had blindly judged him as if he were a free man—she, of all people, who had felt so poignantly the imprisoning powers of a groove. Now it appeared, as by a

sudden light upon him, that papa had always been clamped fast in a groove of his own, exactly as she had been: a groove fixed for him by his place in society, by the way other men ran their cheroot factories—for, of course, papa must do as his competitors did, or be crowded out, and the hardest-driving, meanest man set the pace for the kind ones, like papa—and last and chiefly by the extravagance of a wife and daughter who always cried 'give, give,' and didn't care at all where the gifts came from. How could papa possibly be free with two costly women on his back all the time? . . . Strange that she hadn't grasped all this clearly, the minute she had recognized herself as a horse-leech's daughter. . . ."

WAS IT I? WAS IT I?

I have shut my little sister in from life and light
 (For a rose, for a ribbon, for a wreath across my hair),
 I have made her restless feet still until the night,
 Locked from sweets of summer and from wild spring air:
 I who ranged the meadow-lands, free from sun to sun,
 Free to sing and pull the buds and watch the far wings fly,
 I have bound my sister till her playing-time is done—
 Oh, my little sister, was it I?—was it I?

I have robbed my sister of her day of maidenhood
 (For a robe, for a feather, for a trinket's restless spark).
 Shut from Love till dusk shall fall, how shall she know good?
 How shall she pass scatheless through the sinlit dark?
 I who could be innocent, I who could be gay,
 I who could have love and mirth before the light went by,
 I have put my sister in her mating-time away—
 Sister, my young sister—was it I?—was it I?

I have robbed my sister of the lips against her breast
 (For a coin, for the wearing of my children's lace and lawn).
 Feet that pace beside the loom; hands that cannot rest:
 How can she know motherhood, whose strength is gone?
 I who took no heed of her, starved and labor-worn,
 I against whose placid heart my sleepy gold-heads lie,
 Round my path they cry to me, little souls unborn—
 God of Life—Creator! It was I! It was I!

—Margaret Widdemer in McClure's Magazine.

THE CHURCH AND SOCIAL SERVICE

THIRTY-THREE RECOMMENDATIONS ADOPTED BY THE SOUTHERN SOCIOLOGICAL CONFERENCE, AT ATLANTA, GEORGIA, APRIL, 1913

I.

We would recommend a more aggressive policy on the educational side of civic matters. Such questions as sanitation, the milk supply, meat and vegetable inspection, for example, can be taught with tremendous effectiveness by the use of Edison's new moving-picture machine, which can be attached to any electric socket, and is intended for Sunday-school and day-school use. Short illustrated lectures before the evening sermon have been given in some places with great profit. The moving picture is used in 1,200 American churches and is here to stay. We urge its free use wherever practicable.

II.

We would recommend that each church make a social survey, getting complete possession in systematic form of the conditions and needs of the community in which they work, and listing possible types of social effort.

III.

List the men and women in the churches with reference to the kind of work they are capable of and willing to do. Let special effort be made to secure a large number of men, organized in brotherhoods, if possible, for aggressive work.

IV.

Elect a social service committee for the whole church and a social service assistant superintendent of the Sunday-school whose business it shall be to direct all the expressive activities.

V.

Seek to lay, by systematic effort, upon the consciences of the rich the sense of

responsibility for the particular needs of their city, with special reference to downtown efforts. So in rural communities.

VI.

We recommend the unification of our church forces upon one concerted effort at evangelizing the down-and-out in a thoroughly equipped Union Mission. We call for definite evangelistic work at least once a week in shops, factories, and available business places by all the churches together.

VII.

Unify the charity forces of the city. We would urge the churches to do their miscellaneous charity work largely, if not entirely, through the organized forces of the city. We hope yet to see the Union Mission, the Young Men's Christian Association, the Young Women's Christian Association, and the United Charities working in concert for both relief and up-building.

VIII.

Unite as far as possible in establishing Protestant hospitals with indoor and outdoor clinics, visiting nurses, etc.

IX.

We would urge churches to federate to save waste and increase efficiency.

X.

Have regular set times when social workers shall report the results of their activities to a great inspirational meeting. Make liberal use of charts exhibiting conditions in their own city.

XI.

Encourage wider use of church buildings. A "Fine Arts Evening" has been

regularly given with great success. So a "Social Service Evening."

xii.

Conduct open forums as often as possible for discussion of current issues. A frank and free expression of opinion, even on the part of the bad, might tend to clear the atmosphere.

xiii.

We believe it would be worth while for the churches to unite in securing a page in the daily papers and present across the top of the page a message to the community every week, using the rest of the page for the announcements. Cry down immoral publicity. Suggestion breeds crime. Your committee laments selling of space, not only in secular papers but religious as well, to the quack doctor and for patent medicine advertisements.

xiv.

We would urge the exchange of delegates by ministerial bodies with the labor unions. The Methodists, the Baptists, and the general pastors' association in Fort Worth, Tex., have their regular representatives in the Trades Assembly. Study labor at first hand. Let the church help secure needed labor legislation, such as that against child labor, excessive hours for women, unsanitary conditions, etc., and for such industrial democracy as righteousness demands.

xv.

Observe Labor Sunday in all the churches.

xvi.

Let each denomination establish a Department of Church and Social Service, and each conference, synod, convention, etc., have a committee on that subject, as well as a standing committee in each congregation.

xvii.

Keep an eye on the cost of living and the economic conditions that control it.

Present a solid front against artificial means of extracting money from the people on the necessities of life.

xviii.

Seek, wherever possible, improvement in public utilities and in great commercial enterprises, such as department stores, factories, etc. Plead the cause of the poor against the illiberal landlord, the loan shark, and every other type of oppressor.

xix.

We should be glad to see each of our cities have a women's boarding home, where, under safe conditions, the working girl who comes to town may be supported at small cost and directed while she learns her new trade. These ought by all means to be under the direction and influence of the churches or the Young Women's Christian Association.

xx.

While it is bad psychology to be perpetually parading vice before the people, it is yet worth while to keep before them the significance of the saloon, the gambling den, and their allied interests. It is very important, your committee thinks, to develop a sentiment by gradual education. We do not believe a great deal can be done by sudden spurts. We believe profoundly in efficient training. We believe also in getting at causes. Help in the fight against cocaine, whose ravages are alarming.

xxi.

Information and employment bureaus ought to be provided wherever possible, together with free clinics and free legal advice.

xxii.

Take an active interest in amusements and play; see that the negroes have parks and other means of recreation. Help cultivate a sentiment for parks before land is too valuable. Preach the gospel of relaxation. Keep an eye on public dance halls, moving pictures, and the theaters.

Stand for and share the clean recreative life of the community.

xxiii.

A down-town social center for men, probably enlarging the Young Men's Christian Association, and one for women in connection with the Young Women's Christian Association.

xxiv.

Give special attention to newsboys and the children of the streets and back alleys.

xxv.

Help the juvenile court. Get chapels in jails as fast as possible. Keep in touch with the administration and with officers of the law and public institutions, encouraging what is right, rebuking what is wrong.

xxvi.

Help to make the new criminology orthodox. Help strike the chains and handcuffs off convicts working in public. A remedial attitude toward the criminal, some method by which his work can be made to help those who are dependent upon him, and a chance for the ex-convict —these are some of the tasks now before us.

xxvii.

Help in the fight against preventable diseases and for the art of living intelligently.

xxviii.

Institute methods of recording details of social work, and make them available.

xxix.

Let the country churches make wider use of their buildings. Provide circulating libraries. Let them help provide better highways, better schools, better comforts and conveniences for the home, better culture forces in general, and better

living conditions on the whole, including amusements, sports, etc.

xxx.

Establish training schools for defectives and delinquents.

xxxi.

We would, with all possible emphasis, plead for complete agreement among all ministers refusing to marry divorced people where the grounds for the divorce are unscriptural. We deem the integrity of the home indispensable at any cost.

xxxii.

Let the mothers of each congregation form a Mothers' Council under whose direction the mothers will all study the Sunday-school lesson with their children. Let them meet during the Sunday-school hour in class, not simply to recite, but to discuss their problems and to study child psychology and eugenics, as far as possible under an expert. Let them secure extension lectures on these subjects. Let the fathers do likewise in groups. Esteem parenthood the noblest career open to mortals, and exhaust every means to reach the highest efficiency.

xxxiii.

All these are important, but we desire to make our closing words an earnest exhortation to all the churches to let none of them replace emphasis upon vital, personal religion. There are many agencies tending to detract from the sermon and from the evangelizing, teaching, and edifying ministry of the church; but we would utterly deplore any movement to give them any place but the first in Christianizing the social order. A great plant can manufacture nothing without motor power, nor can the church bring results that count in God's eyes without the constant inflow of regenerating currents from on high. Life must be held greater than any expression of it, and God is the source of it.—*Rev. John A. Rice, Chairman.*

CHURCH ACTIVITIES AND SOCIAL SERVICE

AN ADDRESS ON HOW TO RELATE THESE, BY BISHOP STRANGE AT THE ATLANTA MEETING OF THE SOUTHERN SOCIOLOGICAL CONFERENCE

What is the Church? A group of individuals, a collection of saved souls, of like faith and order, who come together to worship God after their own mode. Their chief work is to gather in individual sinners, to make them better people, and to save them hereafter.

What is the Church? An organization put into the world by Jesus Christ and his apostles, the body of Christ, the hospital for the sin-sick, into which men are to be initiated by baptism and to be fed spiritually by the holy communion. Its chief work is to honor God and Christ by preaching of his power, wisdom, and love; to train men for the best life here, and to fit them for the kingdom of heaven hereafter.

What is the Church? The two ideas above mentioned are right and important as far as they go. But whether the Church was organized by Christ to gather in and to train individuals, or whether it is a free gathering together of individuals, to praise God and to save men, the chief work of the Church is here and now in this world. This work is to save society; it is so to modify man's environment as to make it more easy for him to become Christlike in character; it is to bring its mighty influence to bear on society and government so as to insure justice between man and man, and to make the conditions of life more tolerable, more righteous, and more happy. In other words, the Church or parish is not so much a minister's field in which he is to work, as his machinery with which he is to work the community, the city, or State for the advancement of the kingdom of God.

The weakness of the first idea of the Church is that it tends to concentrate a

Christian man's thought too much on himself, on his own salvation, on his own methods.

The weakness of the second is that it tends to turn man's thought too much on the Church, on its authority and power, to rely too much on the Church's way, and pay too much attention to formal worship for his salvation. This third idea of the Church is forcing itself more and more into the minds and hearts of men. They are agreeing that life means opportunity to serve. They are coming to realize more and more that the Church is God's great instrument, great organization for righteousness and happiness, that it is meant for man, that its work is to help man, not only as an individual, but as a whole body, in every way to beat down sin and to increase human betterment.

Christ Jesus says that the Church is the light of the world, to light men on the true pathway of living; the Church is the salt to cleanse and purify the world. What is the Church, then, doing to-day? What can we, her true members, do to make the world of men truer to God's ideal, freer from the influence of the devil? "There is the labor problem; there is poverty; there is the drink habit; there is the working of little children, of women and mothers. Why does not the Church do something in these great matters?" Why? First, there is the wrong idea of the Church, and of what is her proper work on earth. Secondly, there is indifference among her clergy and laity. Thirdly, there is lack of knowledge of the true condition of things, of the real facts in the case. Fourthly, the Church herself is so divided, she has so many different

voices, that there is no voice clear enough and strong enough to lead.

So we Christian men and women must awake from our indifference and grow to be our brother's keeper; we must study Holy Scripture and see what God has put the Church on earth to do, and ask how we can help; we must study the special social conditions of our own community, so that we can help intelligently; and, lastly, we must get together, not for my sake, not for the Church's sake, but we must get together for man's sake. Thought and talk of Church unity are in the air; they are in all conferences of Christians; they are in the prayers of men; they are, I believe, the mighty influence of the Holy Spirit at work. The best way that has been yet suggested for Church unity is to get together in the beginning for work. Select some matter of real importance to mankind, some matter on which all men can agree; and let us all get together, shoulder to shoulder, heart to heart, to carry that through. Let us arouse the Christian conscience on that one line; let us press the power of this aroused Christian conscience, which has awakened to this condition, on every power that can help, political and social. Thus we learn to know and to trust and to love one another; and so steadily the unity of the spirit and unity of action will lead on toward unity of organization.

One night on a railroad train an influential member of the Legislature said to me: "Dr. Strange, if you Christian men will just get together on one clear policy in any social question, and go before your lawmakers, they will do what you ask." Let me tell you how we tried to carry out that advice in two instances in our own State:

Some twenty-five years ago I went to Wilmington, my native city, to become the rector of the chief Episcopal Church there. I soon became troubled over the problem of poverty: There were beggars at the door and on the streets; the

churches lapped over one another in their charity; the county commissioners were puzzled over the outdoor poor. I went to see the Presbyterian minister, discussed the situation; and we agreed on the outline of a plan for remedy. Then we called on the Methodist minister, then in turn on the Baptist and Lutheran ministers, on the Roman Catholic priest, and, finally, on the Jewish rabbi. All of us agreed to work together. We then picked out half a dozen prominent laymen in the different churches and talked the matter over with them. A layman and I were sent to the board of county commissioners to lay our plan before them, to ask them to indorse it, and to appoint our organization their agent for the relief of the outdoor poor. They agreed to our appeal. We met together, organized as the Associated Charities of Wilmington, elected our officers and directors, and began our work. That organization is today the most highly respected and efficient philanthropic agency in our city.

Nearly ten years ago our State divorce laws had fallen into disrepute among our best people. A great many causes were allowed for divorce. Bishop Cheshire, the Episcopal Bishop of the Diocese of North Carolina, determined to try to do something. He went before his convention and laid his plans before them. They passed resolutions and appointed committees. He wrote to the Council of East Carolina, and to me as soon as I was elected bishop. He then went in person before the Baptist Association and the Methodist Conference. They met him on common ground with the kindest consideration; they passed appropriate resolutions and appointed earnest committees. We brought the matter up before our next Legislature. The Christian conscience of the State was aroused and had become all-powerful. Our lawmakers assented to our proposals by making them the laws of the State. When that Legislature adjourned, only one cause was suffi-

cient in the State of North Carolina for legal divorce; and that was the scriptural cause laid down by the Lord himself.

We have been trying for some years in North Carolina for better child labor laws, laws that will give better protection to children and to women. All right thinking people who have studied the situation from an unbiased standpoint agree that we need them. It is a matter, we think, on which all good men agree. The chief objection comes from some of our selfish manufacturers, and from the class courtesy of the others; so that the manufacturers as a whole bring their powerful influence to bear on our Legislature. Now, we wish to oppose this influence with another and a stronger; and that is the awakened, intelligent Christian conscience of the Church of Christ in the State. We will lay out a simple plan on which all can agree; we will arouse this Christian conscience; we will go before association, conference, convention, and council; we will send out agents to every country church; when the Legislature convenes in Raleigh, we will have representatives from all the great Christian

bodies there; and we will put such a moral pressure on our legislators that they will pass laws which will make the conditions of our children and women workers more tolerable, more comfortable, and more righteous.

How shall we relate church activities to social service, how bring together all branches of the Christian Church to make its mighty influence really felt, how make human life juster, sweeter, and more righteous? See what is needed; provide a simple remedy which all men will see; talk to your nearest influential friends in your church; go together to your minister, and then with him to another, and another, and another minister; and so the matter will spread and a fire will be kindled which neither man nor devil can quench. The Word of God is made flesh, and dwells among us. The Holy Spirit is in every man. What you are thinking on these great matters of human woe and human joy other Christian men are thinking through the influence of the same Spirit. Work and pray together; and, with the Divine Helper, there are no limits to your power for good.

“THE WORLD’S WEE WORKERS.”

*Here toil the striplings, who should be a-swarm
In open sun-kissed meadows; and each day
Amid the monstrous murmur of the looms
That still their treble voices, they become
Tiny automata, mockeries of youth:
To her that suckled them, to him whose name
They bear, mere fellow-earners of life’s bread.
No time for tenderness, no place for smiles,—
These be the world’s wee workers, by your leave.
Naught is more piteous underneath the sky
Than at the scant noon hour to see them play
Feebly, without abandon or delight,
At some poor game; so grave they seem, and crushed!
The gong! and foulness sucks them in once more.
Yet still the message wonderful rings clear
Above all clang of commerce and of mart,
“Suffer the little children”—and again,
“My kingdom is made up of such as these.”*

—RICHARD BURTON.

THE CHURCH AND SOCIAL SERVICE

REMARKS BY REV. JOHN A. RICE, D.D., LL.D., PASTOR FIRST METHODIST CHURCH, FORT WORTH, TEXAS, IN PRESENTING REPORT ON "CHURCH AND SOCIAL SERVICE" AT THE SOUTHERN SOCIOLOGICAL CONGRESS, ATLANTA, GA., APRIL, 1913

The fact is that we are far from having, at present, such a brotherhood and spiritualized society as is contemplated by Christianity. It is said that 1 per cent of the families in this country hold more wealth than the remaining 99 per cent. A score of men control, though they do not own absolutely, twenty billion dollars. Wealth has an influence beyond the money actually owned. A million persons may possess stock in the railroad companies of this country, but a handful of men control the property. The oil, steel, coal, and railroad interests are said to dominate our industry. But what matters it to the Christian, whose treasures are not of this earth? It matters this, that God's will is not done on earth as it is in heaven; that the workingman feels that the corporations have too much power over the destiny of himself and family; that an impersonal corporation, indifferent to his interests, is seeking to use him as a tool for the production of greater profits. It means that as long as the poor suffer for the necessities of life, while the wealthy display and squander their riches; as long as the Church that calls herself Christian fails to emancipate herself from the control of capitalism and to face the moral issues of our modern civilization courageously—so long will our protestations of Christian loyalty be but a sham and an object of derision. It should be not only a disgrace to die rich, but also a disgrace to grow inordinately rich.

* * *

We are coming, then, to see that the kingdom of God, which is the ancient name for the new democracy, is nothing

less than a community of regenerate persons living in filial fellowship with God and fraternal service to each other. It must therefore never be lost sight of, that permanent social service must be rendered from the standpoint, with the backing, and in the spirit of religion.

* * *

We regret to report the apparent decline of religion in the Southern home. The increasing tension of business, the struggle to meet the rising cost of living, the rapid movements of social life, and the growing demands upon the different members of the family have made it difficult to maintain the old family altar, and the Bible is read but little, in concert at least. In many places the Sunday school has been given the place of the parent in teaching the fundamentals of life. We fear that to some degree there is decadence even of the beautiful custom of saying grace at the table. Your committee would not sound a note of alarm, and yet we would emphatically call attention to this decline of some simple but vital elements in our old-time home religion. The revival of the family altar, of Bible reading and religious discussions would tend to create an inspiring atmosphere in the home that would tend to prevent many a wound, many a sin, and many a domestic chasm. It would also lift many a soul to higher levels.

* * *

Your committee views with regret the incipience of class stratification in the South—the idle rich on the one hand and the idle poor on the other. We are free

to a great degree from the curses of commercialism, and the Christianizing of our social order ought to be easier than in those quarters where industrialism has been supreme for a generation. The social note in religion and the social emphasis in religious work ought to afford a means of preventing the high-steeple church and the little mission around the corner each ministering to separate and distinct clienteles. The rapid increase of wealth among us ought to make it possible to do greater things for the less fortunate. We fear that public spirit as to culture and religious institutions in the country is too weak. Our observation has been that wealthy men in the country do not, as a rule, contribute to socializing agencies according to their ability. Too many of them are short sighted and narrow. We would urge a more liberal spirit upon those in positions of power, both in the city and in the country.

* * *

We are grieved to report that hitherto very little has been done for the religious training of the criminal. Very few of our prisons have chapels or any place where religious exercises can be held. The chaplaincy, where there is one, in our institutions is seldom little more than a form. We regret that nothing is being done for the ex-convict. He comes out of prison with the stigma upon him and faces a frowning world, helpless. Your committee has learned of some admirable service that has been done in preaching to these men the gospel of a new start. We believe this to be a fertile field for intelligent, trained effort, and we shall hope to see the day when only trained workers shall be in charge of our prisons, and when prison life shall be conducted, not from the standpoint of vindictive justice or the protection of society by visiting upon the anti-social so much punishment for so much crime, but from the standpoint of protecting society by redeeming

its lost members and bringing them back to efficiency. We rejoice in the new criminology which offers hope for the young especially. While we deplore the increasing numbers of the degenerate, delinquent, and defective, we believe that many of these are within the reach of the saving message of the Church. Many a boy has gone into prison and into ruin because not so much as one sympathetic voice was raised in his defense or one sympathetic heart understood his problem. The fact that 25 per cent of juvenile criminals are mentally defective enters a powerful plea for the churches to put their saving arms about wandering youths.

* * *

Your committee regrets to have to acknowledge the power of the saloon, the gambling hell, and allied evils. We are glad to commend the Anti-Saloon League for its work in combining the churches in war upon them. . . . We believe, above all, in the persistent education of our children in such free self-control from within as will make them strong in the face of every temptation. Two generations of such training would well-nigh destroy these foes of society, for drunkards and debauchees are made before the tenth year is passed.

* * *

Your committee is pained to have to say that the Church has done but little in the way of preventing immoral publicity. We regret that there are still Southern papers that publish bloodcurdling stories under flaming headlines, and we regret that all too little attention is given to the social aspects of crime. We should be glad to see the day when every report of crime would be treated only from the social standpoint and made the vehicle of a social message. We deplore the practice of spreading upon billboards and in public places pictures, in some cases semi-lewd, which lure to ruin. We

believe that suggestion is a powerful factor in social psychology. We fear that much crime is due to the publicity given to the details of domestic and other tragedies. We are deeply grieved that our papers still advertise whisky, and even our religious papers quack doctors, patent medicines, etc. What a pity that, for a few dollars, the churches thus help murder the innocents.

* * *

We are glad to report a distinct civic sense in the churches. The Church, while entirely different from the State in its organization, is a part of the State, and so recognizes itself. Churches are coming to be more and more interested in problems civic and political. While we deplore the bringing of politics into the pulpit at all times, we commend the sane presentation of moral issues without personalities, and we believe the method of the Southern Church to be wise in presenting a constructive message in civic affairs. We believe that the Church must keep its eye on legislation and politics, as well as on commerce, industry, and every other phase of our life, but we believe that her chief work, after all, is one of inspiration. She is the power house of the modern world.

* * *

We regret that the Church in the South has done so little for the recreative life and health. We do not know that her influence has been much used for the increase and beautification of parks, for the holding of public art exhibitions, for adhering to the highest forms of esthetics in public buildings, for preaching the gospel of the beautiful in public life. Nor are we aware that much has been done to secure better housing conditions for the people, better sanitation, for clean-ups that are permanently effective. We are glad to see the federation of the churches in some of our cities for aggres-

sive evangelism and social service. We regret that too little has been done for athletics and clean sports. We are glad to note a growing sentiment in favor of such activity. We believe profoundly in the gospel of recreation, of relaxation, and we fear that the growing industrialism of our times may cause the sense of play to die out of many of our hearts. It has a distinct moral value, makes its own contribution to character. We therefore venture to hope that it will receive more attention from our pulpits. There is danger of substituting mere amusement for genuine play.

* * *

On the whole, we are glad to report a wholesome religious sentiment in the South and a growing disposition to express religion in terms of social life. Our leaders are not disposed to depart from the faith of our fathers, nor are they on the whole antagonistic to the new terms through which religion carries its message to our day and generation.

BRANCH CONFERENCES FORMING.

One of the best indications of the growth and value of the North Carolina Conference for Social Service is found in the fact that branch conferences are beginning to be formed over the State. A few weeks ago about fifty Social Service workers in Raleigh were called together by Miss Phelps of the Social Service Center, and tentative plans were laid down for the foundation of a Raleigh Branch of the North Carolina Conference for Social Service. Some definite, concrete plans were laid down for immediate action. One of the first steps taken was to begin a comprehensive plan for securing better lodging and boarding-houses for teachers and working girls, more especially for young ladies coming to Raleigh, particularly at Fair times and other occasions when the hotels might prove inadequate.

As the QUARTERLY goes to press, this branch of the State Conference has been made a permanent organization, the travelers' aid idea is being developed and plans are being put on foot looking toward the adoption of shorter hours for working girls. The aim of the organizers is to attempt only one or two definite things at a time, and then fight it out along that line until successful, before attempting something else.

Word has also been received that in Asheville a similar branch conference is being organized, and one at Winston-Salem is in prospect.

Similar work is being undertaken among certain church workers in other communities. As soon as steps along this line are taken anywhere, the officers of the State Conference would greatly appreciate being advised of the details. We should be glad to serve in the capacity of a clearing house for ideas and methods of local organization. Let us hear from you.

It is not always a simple matter to apply the teachings of science. For example, science has shown that tuberculosis can be prevented, but not without the aid of society. The prevention of that, like the prevention of many other diseases, is now in the hands of the people themselves. The rich man can afford good food and plenty of it, can get sunshine and fresh air, rest and recreation, and can so guard himself against tuberculosis. The poor man must accept conditions pretty much as he finds them. He is likely to be subjected to worry and over-work, to bad air and poor food, and other conditions that predispose to infections such as tuberculosis. Thus the man of means can purchase health and life itself. Tuberculosis is a disease of defective society, and to eradicate it is a problem in sociology.—*Dr. W. J. Roseneau, of Harvard University, in The Youth's Companion, Dec. 26, 1912.*

THE SOCIAL RURAL CHURCH: WHAT IT MUST STAND FOR.

1. The Church must stand for good farming.
2. The Church must provide, and it very often should control, organized recreation in the whole community.
3. The Church should through its members exert all influence in favor of improvement of schools, especially the consolidation of the rural schools.
4. The Church should teach, as a spiritual and moral imperative, the doctrine on which the true organization of country life shall be built. Farmers are going to be organized; therefore, the Church ought to be the teacher of the philosophy of organized country life.
5. The Church should follow the work of the evangelist with the work of the pastor.
6. Religious education is of profound and far-reaching importance among country people. Of this the Sunday school is the nucleus and the tradition, but the education of the young in religion is more important, and should be better done than education of the young in the mere getting of a living.
7. The prosperity of the country is a great concern to the country church. This interest cannot be exhausted by the teaching of church finance. The Church must teach the community farm finance. It is more important that the farmer's income be devoted to the Lord than that the minister's income be adequate to the minister. Ministers and church people, therefore, in the interest of the kingdom of God, should study the conditions of country life, especially those about which farmers care most and would pray most fervently, if they were taught—namely, the economic and social interests by which the community lives or dies; on which the self-respect and independence of the country family are dependent.—*Rev. Warren H. Wilson, Ph.D.*

BAPTISTS AND SOCIAL SERVICE

RINGING DECLARATION ADOPTED BY THE NORTH CAROLINA
BAPTIST STATE CONVENTION IN GOLDSBORO LAST DECEMBER

REPORT OF THE COMMITTEE ON SOCIAL CONDITIONS.

A Christian church is a community of those who believe in Christ and who accept the authority of Christ. In its earliest form its organization was simple, for it was little more than a joyous fellowship in the memory of Jesus. But even in Jerusalem it was brought by its situation and ideals into social relations, and it took the first steps of its completer organization in response to local demand. Deacons are appointed to make effective the Christian impulse in the care of a socially dependent section of the community.

Paul applied the principles of the gospel to the solution of social questions arising within the Christian community, but he led no general reform in society outside. He insisted that Christians must obey the law and do the duties of good citizenship, and profound social changes beyond the Christian community resulted from the ideals of social life and obligation cultivated within it.

The Christian family set a new standard for the pagan family. The Christian doctrine of the equality of women and men before God undermined the pagan doctrine of the inferiority of woman. There was no Christian propaganda for the abolition of slavery, which as an unchallenged social institution was the universal blight of the pagan world; but when early Christianity abolished the distinction between bond and free and treated slaves as brothers, it planted in society the leaven which would ultimately transform the mass so thoroughly as to make slavery an impossibility.

In this way—the way of leaven—has Christianity operated through all the later time as an elevating and purifying influence. Its achievements are the most precious of our social possessions—the Christian man, the Christian home, the Christian church, the Christian school, the Christian government, that is, the humane and democratic government which recognizes the Christian standard of fraternity and justice.

Your committee believes that with these achievements in its hands as apparatus and means, Christianity is to-day face to face with a new opportunity of social service. The spirit of coöperation, itself a direct product of the Christian definition of man, is a marked feature of our period. What is called the social problem was in all its forms and implications created by the presence of the Christian standard in the midst of a society built upon pagan foundations. The time is full of humanitarian movements and schemes of social uplift and reform, and the need of them was never so great as now, owing to the complications and more intimate contacts of modern life.

But the opportunity---and we cannot but feel the crisis—of Christianity emerges just here. This impulse to social betterment, this coöperation of good men everywhere in the battle against social wrong and the institutions which thrive at the expense of the race, is manifestly a Christian impulse, but so influential and pervasive has it been that it has spread beyond the boundaries of organized Christianity and now finds its most striking expression in activities which own no ecclesiastical allegiance or affiliation. Men do not hesitate to say that the greatest moral forces of the time are operat-

ing outside of the church. The child disowns the mother and in some cases is forced to fight her.

Here is the crisis. Its peril is that, if the church insists on being aloof from the world, the world will take the terrific vengeance of insisting upon being aloof from the church.

The situation becomes all the more serious when we reflect that the mission of the church is to establish the kingdom of God, that is, the reign of righteousness in the earthly life of man. The kingdom of God is the organic expression of the will of God in human relations, and it is to come on earth. It is the framework of the gospel story, the unvarying theme of Jesus' teaching.

There blazes up from every page of the gospels the truth that Jesus came, not to propound a theory or to establish a system of religious philosophy, but to revolutionize the individual human nature and to extend the ministry of relief to actual human needs. He went about doing good, and of those who took his place to perpetuate this ministry He said, "As thou didst send me into the world, even so send I them into the world."

Accordingly the mission of the church is twofold—to make people good and to make society just. Jesus can do nothing with a bad man but make him good. Then He can use him for the purposes of the kingdom. And He can no more make a just society out of bad men than you can build a good house out of bad materials. Evangelism is primary and fundamental.

But while the appeal and ministry of Jesus land on the individual, they do not rest there. He saves the individual in order to make him a savior. He saves the man in order to save the world. Evangelism, training, service—these three, but the aim of all is *service*.

The local church is responsible for the regeneration of the men and women about it and for the regeneration of the society

in the midst of which it stands as a city set on a hill. Its mission is to relieve suffering and remove its cause, to forestall the increase of defectives and dependents, to check the terrible havoc wrought by disease among the effective agents of the kingdom, to clean out the nests of vice, to fight in a heroic and relentless war every enemy in the life of man, to pluck up moral evil, which is everywhere the root of social unrighteousness—in short, to make its community a little province of the kingdom of God.

W. L. POTEAT,
J. A. OATES,
W. R. CULLOM,
H. C. MOORE,
Committee.

A PROGRESSIVE EDUCATIONAL PROGRAM—RESOLUTIONS OF THE STATE FARMERS' UNION.

1. The State Farmers' Union having won its campaign for a six months school term and compulsory attendance, we believe the next great forward work in education is that of making our country schools train for farm life and work. To this end we earnestly urge every farmer in North Carolina to see to it that his boys study the text-book on agriculture, and we believe that every farm girl should also study it.

2. We urge that every school wherever possible introduce a domestic science course for girls.

3. We demand that the text-books adopted for use in country schools shall be adapted to farm life and work instead of being saturated from cover to cover with the spirit of the city. We especially urge that never again shall our children be forced to study an arithmetic packed with problems on banking, insurance, English money, and latitude and longitude, but with no adequate training in farm-life problems; such as mixing fertil-

izers, calculating fertilizer values, compounding feeding rations, etc.

4. We ask that each county superintendent publish each year the number of pupils studying agriculture in each country school. We also ask that each county superintendent publish annually a comparative statement showing how the county stands as compared with two, five, or ten years before in local taxation, length of term, value of school property, enrollment, attendance, number of school libraries, etc.

5. We insist that our State Normal and Industrial College and other schools for training teachers shall give more attention to agriculture and domestic science, and that every pupil receiving free tuition as a prospective teacher shall be required to take these courses.

6. Our high schools should aim primarily at training for life rather than training for college. We denounce the ancient policy of having the colleges and universities dictate the courses in our high schools, so that these are made to fit and serve the 5 per cent who go to college, instead of the 95 per cent who do not.

7. We congratulate the A. and M. College upon establishing a department of agricultural economics and marketing, and the University upon establishing a department of rural education, subjects which we believe have heretofore been seriously neglected.

8. We earnestly urge that our farmers shall work to bring about keener interest in industrial education on the part of our religious denominations. Many of them are doing much for industrial education among negroes, but virtually nothing for helping our white boys and girls in this respect. Many of these denominations established colleges when classical education was the only sort known, and have since made absolutely no progress in educational ideals.

9. Finally, we insist that the Legislature shall see to it that some permanent plan for insuring a six months school term is adopted, as well as merely written in the Constitution, and we urge our farmers to assist in the enforcement of the compulsory attendance law.

10. That copies of this resolution be sent to the State Superintendent of Public Instruction and to the trustees of the various State educational institutions.

RECOMMENDATIONS OF THE PHILADELPHIA VICE COMMISSION.

The Philadelphia Vice Commission, which reported to the mayor Tuesday, discloses conditions which, taken with disclosures in New York and Chicago, suggest the disquieting probability that the extent of prostitution in a big city depends largely upon the size of the city. The great municipality which can cast the first stone has not appeared. The Philadelphia commission finds that there are 3,311 houses of ill-repute—no doubt there are many others that were not located in this inquiry. That 83 per cent of the inmates are American born is a startling discovery.

The commission's charge that it is the rule in Philadelphia, according to the testimony, for cases to originate in the public schools, is perhaps the most startling suggestion of any in the report. If true, there is work cut out for those who have to do with the school system of Philadelphia. Teaching "sex hygiene," as the committee recommends, is only a small part of the remedy. The committee's more important recommendations, many of them certainly excellent, are as follows:

That segregation and all efforts to continue that practice here be abandoned.

All measures of suppression to be freed from the spectacular.

That prosecutions for the suppression of the evil in the future be directed first against the owners of the houses.

Introduction into the public schools of courses of sex hygiene and pathology.

That the department of health be empowered to supervise the registration of diseases.

That a night court be established and a court committee be appointed to look after these cases.

Social service department in all establishments where men and women are employed together.

Appointment of women to the police force.

Appointment of women to all institutional boards by which women or children are treated for correction.

Strict supervision of places of amusement.

Strict supervision of employment agencies.

Better police supervision of Fairmont Park, which is characterized as one of the most pernicious places for the teaching of immorality.

Enactment by the Legislature of laws regulating registration of social diseases, letting of houses for immoral purposes, punishment of street women, and the sale of habit-forming drugs.

That the Legislature raise the age limit of consent to 21 years; that it establish a state reformatory for women, and that a law be passed excluding messenger boys from immoral resorts.—*Springfield Republican.*

THE SEAT OF SOCIAL SIN.

Chicago Tribune: We in America have been venting our feelings in the last ten or fifteen years against a number of national ills, such as child labor, divorce, the social evil. We have considered each of these as separate and distinct. As a matter of fact, they are all children of

the same parents—unemployment and industrial maladjustment. This industrial maladjustment, with the resultant seasonal and cyclical periods of slack work, is now forcing upon the country an even graver issue. It is the "dream home"—the home that might have been. Marriage is becoming a luxury to thousands of workingmen in the United States. They cannot afford a sweetheart. They cannot think of a home. Modern industry so decrees. . . . For every unmarried man who cannot afford to make a home there is a woman in a shop, in a factory, or a department store, and sometimes—on the street.

THE SOCIAL PROGRAM OF THE CHURCH.

1912 DECLARATION OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

The churches must stand—

For equal rights and complete justice for all men in all stations of life.

For the protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.

For the fullest possible development for every child, especially by the provision of proper education and recreation.

For the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the abatement and prevention of poverty.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the conservation of health.

For the protection of the worker from dangerous machinery, occupational diseases, and mortality.

For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

For suitable provision for the old age of the workers and for those incapacitated by injury.

For the principle of conciliation and arbitration in industrial disputes.

For a release from employment one day in seven.

For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For the most equitable division of the product of industry that can ultimately be devised.

THE COTTON-MILL POPULATION: AN EXPERIMENT IN DEMOCRACY.

One of the most interesting, and also one of the most important, experiments in democracy that is going on in the United States is in the cotton-mill towns of the South.

The average cotton-mill owner, when he builds his mill, builds also the houses for his help, the schoolhouse, the church, and the store. All this is an expense that many of them would avoid if it were possible; but usually it is not. They put good machinery in their mills—and then look for labor. They get people from the surrounding country, from other mills, from the mountains. They begin to train the force in habits of industry. In some of the mills there are bad conditions and child labor, etc. But let us take the best of them—mills which are run by resident owners who know their help and have a

keen interest in its welfare. Many of these owners have more zeal than discretion in their welfare work. They often provide facilities for better living that their employees are not advanced enough to use and appreciate. But in spite of all difficulties, there are many model villages, in which the laborers live and work under good conditions.

Yet even in most of these model villages the mill hands lack the responsibilities of democracy. They live under a benevolent despotism. They get their wage from the mill company, pay back part of it to the company for rent, and most of the rest passes through the hands of the company storekeeper. They send their children to a company school, and they themselves attend a church built and often supported by the company.

Some of the mill owners believe in a benevolent despotism. Others practice it, thinking that their workers are living in a democracy. Only a few see that to make a real race of manufacturers the working people will have to be led out of the despotism to a condition in which they can think and act for themselves. There will not be a real democracy among the workers in the mills until they are rid of the company school, the company store, the company houses—no matter how benevolently these agencies are conducted.

The people upon whom the future of Southern industry depends should begin to stand upon their own feet and practice democracy. It is time that they began to own their own homes, to send their children (as a right and not as a favor) to the public schools, perhaps to belong to a coöperative store.

There are a few mills which are helping their employees to take up the responsibilities that every American should assume, and the success or failure of these efforts is of tremendous importance, not only to the South, but to the rest of the nation as well.—*World's Work for September.*

Social Service Quarterly

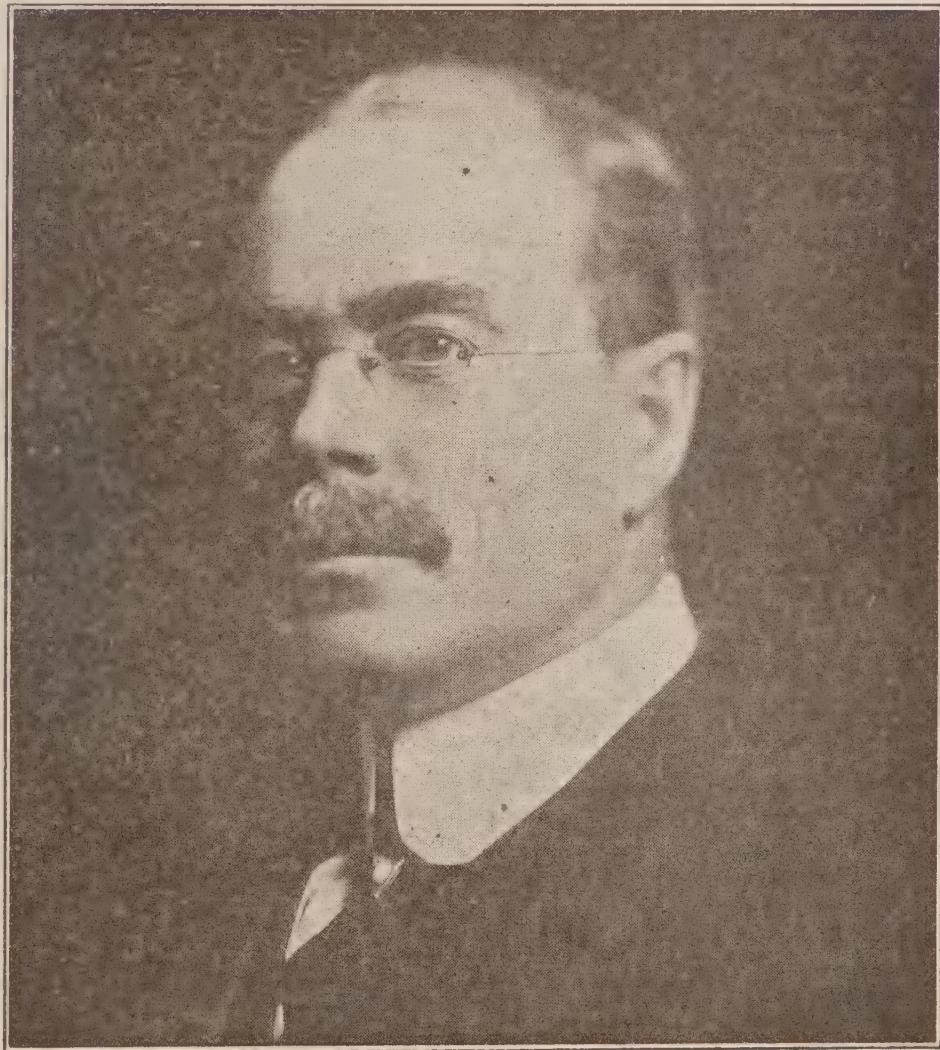
ISSUED BY THE

NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

Volume I

RALEIGH, N. C., JANUARY—MARCH, 1914

Number 4



REV. SHAILER MATHEWS, D. D.

President of the Federal Council of the Churches of Christ in America.

Dr. Mathews will be one of the principal speakers at the Church and Social Service mass meeting in the Raleigh Auditorium on Sunday afternoon, February 15th. This mass meeting will be the climax, the crowning feature of the greatest conference or social problems yet held in North Carolina. See what Governor Craig has to say of the entire program of the coming conference:

"I doubt whether any meeting has ever been held in North Carolina with such a comprehensive and constructive program for the general upbuilding of our State and its people. Every patriotic North Carolinian, and especially every earnest church member, ought to try to attend."

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A paid-up membership to the North Carolina Conference for Social Service constitutes a paid-up subscription to the **SOCIAL SERVICE QUARTERLY**. The annual membership dues to the Conference are \$1 for regular members, \$2 for sustaining members, and \$5 for contributing members. This includes a subscription fee of 50 cents for the **SOCIAL SERVICE QUARTERLY**.

Forward all money and address all communications relative to the Conference to **WARREN H. BOOKER, ACTING SECRETARY, RALEIGH, N. C.**

Social Service Quarterly

ISSUED BY THE

NORTH CAROLINA CONFERENCE FOR SOCIAL SERVICE

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Volume 1.

RALEIGH, N. C., JANUARY—MARCH, 1914

Number 4.

The Coming Conference

By all odds the most important thing in this issue of the Quarterly is the program for the coming Conference, February 13th, 14th and 15th. If you have time to read but one article in this issue, let that be this program.

The date for the Conference has been purposely placed at a week-end, in order to better accommodate all those connected with schools, and in order that the climax on Sunday afternoon, the last session of the Conference, might follow a social service sermon in all the Raleigh pulpits. It will also be noted that the concert by Mme. Melba and Mr. Kubelik, on the evening of February 13th, serves admirably to vary the strain of our very practical program, and also serves the excellent part of lending an elegant social feature to the Conference.

It will be noted that the program is arranged logically. It begins with a brief survey of North Carolina conditions along ten or twelve special lines by experts in each one of these lines of human uplift. Then, after this rapid-fire résumé, the real problems ahead of us are taken up during the next three sessions by men and women who speak "as those having authority."

The title chosen by President Clarence Poe for his address, "The North Carolina of Tomorrow—A Message to Common-

wealth Builders," indicates sharply the spirit and aims of the entire meeting. The program then takes up our rural and mountain problems, public health, education and morals, and industrial and urban problems.

On Saturday night is taken up the structure on which we base the whole fabric of all social welfare work. The church's part and opportunity in social service and human betterment will be shown by example and precept in a vigorous, practical, straight-forward way, and a campaign begun for the extension of such service throughout North Carolina. Then, after this preparation for the morrow, a number of eminent visiting ministers will go out on Sunday morning to proclaim the duty of Christians in social service, or applied Christianity, in all the Raleigh pulpits.

On Sunday afternoon the climax of the whole Conference will be reached when Rev. Dr. John A. Rice, of Fort Worth, Texas, and Dr. Shailer Mathews, of Chicago, address the mass meeting in the auditorium.

But the program speaks for itself, and it will doubtless bring together the greatest number of forward-looking men and women ever assembled in any similar meeting in North Carolina. Every member of the Conference should resolve at once to be on hand.

Our Conference Guests.

All North Carolinians are "home folks" so far as the State Conference for Social Service is concerned, but at the coming Conference North Carolina will entertain three notable guests from outside the State. These honored guests come at the urgent invitation of the Conference. They were invited because of their special achievements along those particular lines in which the Conference is interested.



REV. JOHN A. RICE, D. D.
Pastor First Methodist Church, Fort Worth, Texas.

Chairman of the Church and Social Service Committee Southern Sociological Congress. He will speak at the City Auditorium Sunday afternoon, February 15

The dominant theme of the Conference will be the Church and Social Service. Accordingly, two men pre-eminent as speakers, writers and thinkers on this line were selected.

Rev. Dr. John A. Rice, of Fort Worth, Texas, might well be called the South's exponent of Church and Social Service work. As such he is filling, with rare

leadership and constructive ability, the position of Chairman of the Church and Social Service Committee of the Southern Sociological Congress.

Rev. Dr. Shailer Mathews, of the University of Chicago, is professor of historical and comparative theology, and President of the Federal Council of the Churches of Christ in America. As the head of such an organization—represent-



ANNA STEESE RICHARDSON,
New York City.

National Chairman, Committee on Child Hygiene, Congress of Mothers. Mrs. Richardson will address the Conference on "The Mother as a Social Servant," Saturday afternoon.

ing the Northern and Southern Methodist and Presbyterian organizations, the Northern Baptist churches, the Congregational church, the Methodist Protestants, Christians, Disciples of Christ, Friends, Moravians and Reformed Church—Dr. Mathews is especially fitted to bring a message to all our North Carolina churchmen. Withal, these two men are

eloquent speakers, and those able to attend the mass meeting, at which they will be heard, have a treat in store for them. This session alone will be worth coming across the State to hear.

But this is not all. There will be two full days of the Conference preceding this meeting, and at the Saturday afternoon session we may look forward to the address by Mrs. Anna Steese Richardson, of New York City, on "The Mother As a Social Servant." While Mrs. Richardson is National Chairman of the Committee of Child Hygiene, Congress of Mothers, and comes to us as such, yet North Carolina and the country at large know her best as the person who is primarily responsible for the great awakening in regard to child welfare throughout the country, especially through the "Better Babies" movement, which has now reached nearly every state in the Union. Mrs. Richardson's address will be especially interesting to the mothers and all interested in the promotion of child welfare.

What the Social Service Workers Can do to Help to Bring About a Sane Christmas.

By MISS CAROLINE BERRY PHELPS, Raleigh.

The birthday of Jesus the Christ has come to be abused more perhaps than any celebration of the Christian church. Tradition, rather than truth, has taken possession of the minds of men, women and children.

In most of our Christian families, to say nothing of the churches, our children are taught the romance of Santa Claus, but never a word about the real significance of the day. Is not the true story of Jesus just as interesting, just as romantic, as the fine old legends? The average child is not trained to consider Jesus as a child among children, and so, naturally, he grows up with an unreal conception of our Lord.

The evangelization of the world has to begin with the church and the family in Christian lands before full, effectual work is accomplished abroad. Let us teach our children these fine old legends, but let the birthday of our Lord remain untainted. What is still worse is the hideous costuming of so-called "merry-makers," the firing of guns and fire-crackers, the blowing of tin horns, ringing of cow-bells and numerous other doings to make ridiculous the most wonderful and sacred event in the world's history.

Reform cannot be brought about in a day nor a year, but a beginning can be made right now. One way to bring about a *sane* Christmas would be to introduce the singing of Christmas carols through the streets of our towns and cities on Christmas Eve. If the choirs of all the churches would organize and send out groups of singers in all parts of the town, especially among the laboring class, and among those who have no place in the churches, we would in time be able to eliminate a great many of the objectionable features.

Just as soon as we *think* that we can do things, we commence to do them. "Every reform was once a private opinion, and when it shall be a private opinion again it will solve the problem of the age."

Special Railroad Rates—Ask Your Agent.

Special railroad rates have been granted all Conference members and delegates. These rates become effective February 11 and continue until midnight of February 16. The reduction in rates varies for different parts of the State, being greater for greater distances and smaller for shorter distances. All members and delegates not traveling on mileage are urged when buying tickets to *ask the agent for the benefit of the special rates account the North Carolina Conference for Social Service.*

PROGRAM

OF THE

North Carolina Conference for Social Service

RALEIGH, FEBRUARY 13, 14, 15, 1914

TOPIC FOR FRIDAY MORNING

A REVIEW OF CONDITIONS AS THEY ARE

FRIDAY MORNING, FEBRUARY 13

10:00 Invocation—Rev. L. S. Massey, Editor *Christian Advocate*, Raleigh.
Welcome to Raleigh—Governor Locke Craig, Honorary President.

10:20 Acting Secretary's Report—A Campaign for a Thousand Members—
Warren H. Booker, Acting Secretary.

10:30 Five Minute Reports of Committee Chairmen on (1) "What Should
the State and the People Do and (2) What Should Our Churches
Do for Progress in Each Field?"
Church and Social Service; Federation and Extension Work—
Bishop Robert Strange, Chairman.
Illiteracy; Colleges and Social Service—Hon. J. Y. Joyner,
Chairman.
Dependent and Delinquent Children—Rev. M. L. Kesler, Chair-
man.
Public Health—Dr. W. S. Rankin, Chairman.
Improvement of Country Life—Mr. Clarence Poe, Chairman.
Industrial Conditions and Child Labor—Mr. W. H. Swift, Chair-
man.
Prisons and Judicial Reforms—Miss Daisy Denson, Chairman.
Temperance and Moral Conditions—Mr. Archibald Johnson,
Chairman.
Negro Problem—Mr. Gilbert T. Stephenson, Chairman.
Poverty and Charities—Mr. Roland F. Beasley, Chairman.
Women and Social Service—Mrs. R. R. Cotten, Chairman.
Insanity, Eugenics and Mental Hygiene—Dr. L. B. McBrayer,
Chairman.

11:30 General Discussion, Introduction of Resolutions, etc.

11:50 Report of Committee on Constitution—Rev. C. E. Maddry, Chairman.
Discussion and action upon the report.

12:10 Organization of Committees:
Each Conference member will be expected to attend that
committee meeting in whose work he or she is most interested.

1:15 Adjournment.

TOPIC FOR FRIDAY AFTERNOON AND SATURDAY

THE BIG TASKS AHEAD OF US IN STATE
BUILDING

FRIDAY AFTERNOON, FEBRUARY 13

General Principles; Rural Problems, Etc.

3:15 President's Address: "The North Carolina of Tomorrow—A Message
to Commonwealth Builders"—Mr. Clarence Poe, Raleigh. Discussion.

4:00 Importance of Community Surveys: Diagnosis Before Treatment—
W. J. Shuford, Hickory. Five minutes discussion.

4:20 Three Things Needed for Our Rural Development—Hon. E. L. Daughtridge, Rocky Mount, Chairman North Carolina Commission of Agricultural Inquiry. Five minutes discussion.

4:45 Developing Genuine Community Life in Country Neighborhoods—J. Z. Green, State Lecturer Farmers' Union, Marshville. Five minutes discussion.

5:05 Inviting Desirable Citizen-Settlers Before Uninvited Undesirables Get Here—Blon H. Butler, Southern Pines. Five minutes discussion.

5:20 Miscellaneous Business.

5:30 Informal reception by Raleigh Woman's Club to Conference members and delegates.

FRIDAY NIGHT, FEBRUARY 13

No night session will be held, in order to give our members an opportunity to hear the world-renowned musicians, Mme. Melba and Jan Kubelik, who will give a concert in the Raleigh auditorium at 8:30 p. m.

SATURDAY MORNING, FEBRUARY 14

Health, Education and Morals

9:30 Making Our Courts and Prisons Reform as Well as Punish—Judge G. H. Hastings, Winston-Salem. Five minutes discussion.

9:50 A Campaign Against Adult Illiteracy—Hon. J. Y. Joyner, State Superintendent of Public Instruction. Five minutes discussion.

10:10 Making Our Schools Train for Productiveness and Efficiency—W. C. Crosby, Educational Secretary State Farmers' Union, Charlotte. Five minutes discussion.

10:30 A State Campaign Against Tuberculosis—Dr. W. S. Rankin, Secretary State Board of Health. Five minutes discussion.

10:50 What Can Our Women's Clubs Do in the State's Upbuilding?—Dr. E. Delia Dixon-Carroll, Raleigh. Five minutes discussion.

11:10 The Guilford County Public Morals Law: It Must Be Made State-wide—Hon. A. M. Seales, Greensboro. Five minutes discussion.

11:30 The Loan Shark and His Plunder of the Unfortunates: What to Do—John Sprunt Hill, Durham. Five minutes discussion.

11:45-1:00 Report of Resolutions Committee; Discussion and action on resolutions; General discussion.
Adjournment.

SATURDAY AFTERNOON, FEBRUARY 14

Industrial and Urban Problems; Woman's Work and Child Welfare

3:00 Our Growing Tenant Problem in Town and Country and Some Remedies—R. F. Beasley, Editor *State Journal*, Monroe. Five minutes discussion.

3:20 North Carolina Towns and Cities Must Plan for the Future—R. D. W. Connor, Raleigh. Five minutes discussion.

3:40 A State-wide Civic Service Week: Its Possibilities—E. K. Graham, Acting President, State University, Chapel Hill. Five minutes discussion.

4:00 The Mother As a Social Servant—Mrs. Anna Steese Richardson, New York City, National Chairman, Committee on Child Hygiene, Congress of Mothers. Five minutes discussion.

4:20 What Should Organized Women Do for Child Welfare?—Mrs. Fredric Schöff, Philadelphia, President of the National Congress of Mothers. Five minutes discussion.

4:40 Organizing Our Country Women—Mrs. W. N. Hutt, Raleigh, Chairman The United Farm Women. Five minutes discussion.

4:55 Election of officers; General business.
Adjournment.

TOPIC FOR SATURDAY NIGHT AND SUNDAY

THE CHURCH OUR SUPREME HOPE IN SOCIAL

SERVICE AND HUMAN UPLIFT

SATURDAY NIGHT, FEBRUARY 14

- 7:50 Hymn: "The Church's One Foundation."
- 8:00 First of All, the New Birth of the Soul—Message from Bishop Robert Strange, Chairman Committee on Church and Social Service, Wilmington.
- 8:10 Interdenominational Christian Co-operation: A North Carolina Example—A. W. McAlister, President Greensboro Interchurch Association. Five minutes discussion.
- 8:45 Interchurch Association Extension—Rev. Melton Clark, Greensboro.
- 8:55 Music by Quartette.
- 9:00 Begin With Local Surveys and Church and Social Service Conferences—Rev. E. J. Harold, Secretary Greensboro Interchurch Association.
- 9:10 A Church and Social Service Conference for Every City and Town in North Carolina—W. H. Swift, Greensboro.
General Discussion.
Adjournment.

SUNDAY MORNING, FEBRUARY 15

Sermons on "The Church and Social Service" in Raleigh Pulpits

- Christ Church—Rev. Frank J. Mallett, Salisbury.
- Church of the Good Shepherd—Rev. Thomas T. Noe, Wilmington.
- Presbyterian Church—Bishop Edward Rondthaler, Winston-Salem.
- Central Methodist Church—Rev. Plato T. Durham, Winston-Salem.
- Christian Church—Rev. J. O. Atkinson, D. D., Elon College.
- Fayetteville Street Baptist Church—Dr. W. L. Poteat, Wake Forest.
- Edenton Street Methodist Church—Rev. John A. Rice, D. D., Fort Worth, Texas.
- First Baptist Church—Rev. Shailer Mathews, D. D., Chicago University.
- Tabernacle Baptist Church—Rev. M. L. Kesler, Thomasville.

SUNDAY AFTERNOON, FEBRUARY 15

Mass Meeting on "The Church and Social Service"

CITY AUDITORIUM

- Bishop Edward Rondthaler, Winston-Salem, Presiding.
- Invocation—Rev. N. C. Hughes, Archdeacon, Raleigh.
- 3:10 Hymn: "The Son of God Goes Forth to War"—Combined Church Choirs of Raleigh and Congregation, under the direction of Professor Gustav Hagedorn.
- 3:20 Address—Rev. John A. Rice, D. D., Pastor First M. E. Church South, Fort Worth, Texas, Chairman Church and Social Service Committee Southern Sociological Congress.
- 3:50 Hymn: "Onward, Christian Soldiers!"—Choirs and Congregation.
- 4:00 Address—Rev. Shailer Mathews, D. D., Chicago University, President Federal Council of the Churches of Christ in America.
- 4:40 Summary and Resolutions—Dr. W. L. Poteat, Wake Forest.
- 4:50 "Praise God from Whom All Blessings Flow."
Adjournment.

MESSAGES FROM COMMITTEE CHAIRMEN

Important Subjects Discussed by Officials of the North Carolina Conference for Social Service.

Social Service.

By BISHOP ROBERT STRANGE, Wilmington, Chairman Committee on Church and Social Service

The teaching of our great Master, Jesus Christ, is that a man's first duty is not to save himself: the promise is to him that loseth himself. The teaching and the example of our Lord are that the Christian religion is the power of God unto salvation for every one that believeth; it is the great power of God to save, to enrich, to ennable, to strengthen, to purify all men, all human life; and that it is the highest duty of the individual man to forget himself and to throw himself into that battle, that struggle, that process for the uplift of all. The great fight, in which Christ is our General and Leader, is for righteousness against iniquity, in every heart, in every home, in every neighborhood, in every town, in every city.

We are social animals; that is, no man can realize himself, his true manhood, alone, by himself. He realizes himself, he grows to be the man God means him to be, in the family, in the neighborhood, in the community, associating with other men and women.

God creates us social animals, and He deals with us as such in more ways than most of us religious people dream.

The struggles in our own lives, the struggles in our towns and cities, are chiefly moral, are chiefly between righteousness and iniquity in our homes, our neighborhoods, our communities. Each one of us must take his place and share in those struggles; not for the far off, perfect best, but for the present, practical better. He must not wait for a scheme

from which all objections are eliminated; but he must take his post with the possible better at the time. The struggle is a growing process, the ever better becoming at last the best. We all know that it is wrong to make the little children work through the long hours of the day, or through the whole dreary night. We all know that it is a degradation of the possible best to let girls and women work at night, breaking up family life, open to all evil influences. Why is it so? Because the people have it so, or let it be. I am one of the people. I am responsible partly. What am I doing to break up, to show my disapproval of this great evil?

There is a movement going forward in our State for better sanitary conditions; a movement to change the conditions that breed tuberculosis, that open our homes to typhoid fever, that give free play to malaria, to break up the conditions that slay their thousands year by year. What am I doing to come to the help of the Lord against the mighty? What am I doing to deepen and widen public opinion, that will save the lives of these suffering brothers and sisters?

What am I doing in this battle for righteousness? What to help forward this splendid advance in education, to cut away ignorance and its fell brethren, superstition and prejudice; what to have our towns and cities better governed, to put good men in office and keep them there; what in the struggle for good roads, thereby making country life more sociable, more productive and more generally desirable? What, after all, am I doing to make it easier and safer for the true and honest to live and prosper, and harder

for the dishonest and wicked? The battle of the Lord, am I going to His help?

There is a fine phrase, coming more and more into use. It is "Social Service." There is a Social Service Commission in all our Christian churches. There is a Social Service Conference in our State, made up of Christian people in all our churches; made up of people who think that the fundamental purpose of the whole Christian church is to carry forward righteousness and to put down iniquity, to make our people better and happier; made up of people who believe that all Christian men and women can join together in that great battle, without clash in doctrinal teaching or belief.

What does Social Service mean in the mind of these churches, commissions, people? It means that it is the chief object of the Christian religion to save men from iniquity and to make them righteous, and that it is the first duty of every Christian man to throw himself into the struggle to carry out that object, to lose himself in the good of all. It means that it is the duty of the Christian church to become in every community the center, whence flow the streams of goodness that refresh, purify and lift forward and upward that community. It means that it is the happiness of the Christian church to throw her power into every fight to get rid of graft and dishonesty in private and public places, to lessen the poverty and decrease the wretchedness of life, and to add to the efficiency, the righteousness and the sweetness of living.

In service for all we follow our Lord in preaching and practice.

Why a Child-Labor Committee in a Conference for Social Service?

By W. H. SWIFT, Greensboro, Chairman Committee on Child Labor.

I have been asked this question and I shall try to answer it. The reasons are several, and here are some of them.

1. To make wage-earners of young children is a social as well as a personal evil. All evils must be cured.

2. The evil of child labor is here, actually *is* in North Carolina all around us, and especially prevalent in our leading manufacturing business.

3. Evils must be cured through the activity of those not engaged in causing such evils. The cure rarely, if ever, comes from within. Example, the liquor curse is not being driven out by bar-keepers, blind tigers or confirmed drinkers; scarlet vice will never be cured through the efforts of bawdy-house keepers or pimps. The cure must come from without.

Child labor is here and there are those who actually work to keep it here. Employers evidently do not mean to cure it, for they oppose any attempt to cure. The child cannot quit work; for he is still a child and not his own master, even if he knows what is best for him. The parent either does not know what is best for the child, or thinks that he is forced to sacrifice his own off-spring.

It therefore becomes a part of the work of social progress, this matter of putting an end to child wage-earning. That is not the best State where children toil, and we seek to make ours a good State.

Child labor is a social wrong, and must be treated through social agencies. The Conference for Social Service is one of the best social agencies, therefore the Child Labor Committee in a Conference for Social Service.

The Treatment of Our Law-breakers.

By MISS DAISY DENSON, Raleigh, Chairman Committee on Prisons and Judicial Reforms.

"The *convict* is a *man*. The same things that act upon free men act upon prisoners. The same teaching and preaching, the same kindness and humanity."

If we could but realize this how quickly would the cloud of difficulties fade

away! If we could remember the *brotherhood of man* as the world is now fast learning to do we should be able to save vast human waste! What a difference in the prosperity of every commonwealth in the Union it would have made if the law-breakers within its borders had been well guided in their impressionable youth, if they had but received the common social justice due them! Many would have become blessings to the State instead of burdens.

The first offender, child or adult, should have the privilege of probation with a *friend* in a probation officer, who may be either a voluntary one or paid for his services. Every safeguard should be thrown around children; give them an opportunity and they will grow noble men and women. Follow the boy from the police court to his home and you will probably find in that so-called home the cause of his downward course. He should always be given a fair chance before he is sent to a reform school. The best institution of the kind places an unavoidable stigma upon him. Not only is emphasis laid today upon the care of the child, but we are going further back and demanding that the *parents be fit*. Proper environment and training for children in the way that "they should go" is the happiest solution, and would prevent most lawbreaking. More and more the community spirit has become cognizant of the needs of youth. The constructive recreational play centers, the addition of health conservation under school physicians and nurses are doing much to give it an opportunity to blossom into righteous manhood. True vital uplift!

The *child* is but father to the man and constructive effort and training is what the prisoner needs. As the Committee on Prison Discipline of the American Prison Association puts it, "The reformation of prisoners is trying to change or repair the whole mental and physical structure of the prisoner," "The success of prison

discipline depends upon simple things. The foundation stones of successful results are fairness and integrity on the part of managing officials, labor, simple food prepared in a clean and wholesome manner, clean and substantial clothing, cleanliness of body and surroundings, education and religious instruction."

"The elimination of politics by civil service rules of appointment of officials for actual merit."

"There should be forced labor and *reformation with incidental profit* rather than *profit with incidental reformation*."

"Educational instruction is one of the most practical means of reaching the prisoners." The Association advises a graded day school with a citizen head teacher.

"The prisoners should have free access to the Prison Chaplain and Prison Physician. This aids in prison discipline."

Warden Benham, chairman of the committee, says:

"The use of the *striped uniform* is humiliating; the theory of any benefit arising from its use is wrong. To those who have had personal observation of the change in spirit, pride and demeanor in prisoners whose striped uniform has been substituted by that of a plain and non-degrading character, there is no question as to the salutary effects to be derived therefrom."

"The chief influences which have entered into the improvement of the conduct of our prisoners are the indeterminate sentence and commutation for good behaviour. These, together with the merit and reward ideas of inducing good order, have, in my opinion, accomplished more during their short period of existence and have sent more men from prison with a clean record than the thousands upon thousands of brutal lashes and the millions of hours of repugnant and spirit breaking methods which have been inflicted in the years gone by."

Mr. Joseph P. Byers, secretary of the American Press Association, writes: "Your question as to the abolition of the use of the whip and whether or not discipline can be maintained without resorting to corporal punishment is answered, *at least for the northern states*, by citing the fact that I am unable to name a *single instance* outside of the State of Delaware where the lash has not been abolished. The substitute we have found in the marking and grading system, the extension of privileges and the withholding of those privileges for misconduct, and in the indeterminate sentence and the parole laws. There remains a small group who cannot be reached by these methods; some of them are mental defectives. For these are provided discipline cells where all and each of these disorderly prisoners may be completely isolated until they are safe to return to the prison proper. We have been so building these cells that they may be provided with a *superabundance of light and air*. We have for the most part gotten away from dark and unventilated punishment cells."

We have in this State an anomalous condition. There is no real State prison system. The authority is divided between county and State and otherwise. Politics has not been eliminated and is hurtful to the correctional and charitable institutions wherever found. But our people are thinking and a change for the better must be the result. There is no proper reason why the State should not regulate all her prisoners, nay, it is her duty! She cannot escape the responsibility. It is a short sighted policy that would permit the handling of any prisoner by any other than a trained man. To properly handle prisoners requires executive ability, firmness, kindness, absolute self-control and a knowledge of the subject. You cannot expect local road supervisors and guards, changed so frequently, to know by intuition what it takes others years to learn. There should

be a correlation of county jails, camps and State prisons under State authority, under a board with executive power.

The report for 1913 gives the following statistics:

Under State's Prison Directors, 51	
women, 753 men, total.....	804
In eighty-eight jails (12 not received) 1,526 men.....	1,526
Total prisoners.....	2,330

Of this number serving sentence 104 were women and 2,226 men. The number during the year would be much larger but this number were present at the time of the report and is a correct daily average.

Under the Prison Board there are 2.72 negroes to each white man, and in the county camps 6.72 to every white prisoner.

Our people have apparently decided that *farm work and road building* shall be the kind of labor for our prison population. Then we should carry all those simple foundation things mentioned by the American Prison Committee to *every place where a prisoner is confined or worked*. THE EDUCATION AND RELIGIOUS TRAINING. We should abolish the *stripes altogether*, and it is to be hoped that the *lash* will go also. We must have a change in the terms of the Board of Prison Directors so they will alternate like those of our charitable and educational institutions and permit the development of a steady prison policy.

We must make a number of changes in the criminal law. We should have the indeterminate sentence (with maximum and minimum) and parole. A Parole Board and a portion of the earnings should go to the prisoner's family. There should be provision for aiding and re-establishing prisoners. May God give us strength to do our plain duty towards this class of unfortunates,

The Real Purpose of Associated Charities.

By L. B. MYERS, Charlotte, Vice Chairman, Committee on Poverty and Charities.

The organized charity movement as expressed in the work of a well-organized associated charities is no longer an experiment. The old criticism that too much was spent for salaries and too little for relief is seldom heard any more. To "hire a man to serve the poor" is so much better for the poor than to send an occasional basket of groceries or a load of wood. When relief is needed it should be quick and sufficient. Adequate relief, however, includes more than food and fuel. It means a doctor for the sick man, an operation for the child with adenoids, a house-cleaning for the filthy home, the law for a deserting or non-supporting husband, a truancy officer for children not in school—in other words, adequate relief calls for the co-operation of the doctor, the teacher, the preacher, the lawyer, the social worker, the relief society, the Sunday school, and all other agencies that may be brought to bear on the leverage that is to lift that family out of its sunken state of poverty and suffering to a normal social condition. That is what we call "Organized Charity," and that is what the associated charities stands for. To accomplish this family rehabilitation a close study of the family conditions is required, and this study is called the "investigation." The more thorough this investigation the more quickly and surely the salvation of the family will be accomplished.

To attempt to help a family without a thorough investigation is very unkind. As well might a doctor try to treat a sick child without examining it. The child may object to being examined and even fight the doctor. The examination is still the greatest necessity and the greatest kindness.

Old-style relief societies have been known to help a family for ten years and to find the family just as destitute at the end of that period as at the beginning. There is a fundamental weakness in that kind of charity which the new charity aims to correct. We must question the morality of that kind of charity which only makes people "comfortable in their poverty" but fails to "help them out of it."

There are still a good many societies that call themselves Associated Charities that do little but relief work. We hope to reach some of these through the State Conference for Social Service and create an interest in the more important constructive work that is proving remarkably successful. Poverty is both preventable and curable, and a large percentage of cases will respond to treatment. Trained service is just as much required to save the poor as it is required to save the sinner or to save the sick. A city that can support a dozen preachers to help save the sinner and a dozen doctors to help save the sick ought to be able to support one trained social worker to help save the poor from their condition. Thus far we have been too willing to "have the poor with us always." In cities where constructive charity is unknown fully nine out of every ten cases can be cured; that is, can either be put on a normal, self-supporting basis or can be assisted by a system that will strengthen instead of weaken the family spirit. We also hope, through the Social Service Conference, to establish a higher standard of work for those societies which aim at the best, and to encourage a cordial spirit of co-operation in handling that difficult class of men and families who pass from city to city.

Another very important subject in the field of philanthropy is the cost of raising funds for charitable or philanthropic purposes. In many instances this has been excessively high. In one instance it took 70 per cent to pay cost of collection; 50 per cent is frequent. In charity balls, en-

tertainments, etc., sometimes the expenses take from 80 per cent to 90 per cent of the collections. Philanthropic societies have fixed a standard of 15 per cent above which the cost of collecting funds should not go. We need a great reform in this line and the Conference for Social Service will give an opportunity to discuss this matter and to create some definite public sentiment.

The Palace and the Hovel.

By R. F. BEASLEY, Monroe, Chairman, Committee on Poverty and Charities.

The day after Christmas the daily press was loaded from one end of the country to the other with descriptions of various charities lavishly given in every city, and of dinners to the poor that in many instances numbered the participants by the hundred thousand. Some people will doubtless feel that this is an evidence of the spread of the Christian virtues. Perhaps it is, but Caesar distributed free corn to the populace. The man who sees the phenomena and is content to see it only as a manifestation of increasing charitableness on the part of the rich, belongs to the dead past, and is only waiting to be buried by the hands of other dead ones. The live soldiers in the battle line of humanity will not be content to stop there.

They will ask, "Why is all this charity needed?" If history has taught anything it has taught that you cannot build a race on charity. For that reason men who are deeply concerned about the matter see no hope in the mere increase of charity. They are only concerned to find out why charity is necessary. The man who thinks that all this increasing necessity for charity is the result of mere individual short-comings hasn't pursued the subject far enough to get out of the kindergarten. He hasn't reached the A B C's in the knowledge of conditions that surround

him. Those who look to charity, would, if they were physicians, joyfully poultice the fingers of the patient when the arm was rotting off at the shoulder.

* * *

According to the figures of the Secretary of Agriculture, only 12 per cent of the land in the United States is now used at its maximum capacity. A third of our population is on the bread line, and two-thirds are without homes of their own. The system which permits some men to hold unused land, in the city in vacant lots, and in the country in uncultivated tracts, denies the mass of population that free access to the forces of nature to which every human creature has an inalienable right. It makes no difference what particular men hold this privilege. And the effect is the same whether the denial comes by way of a sentinel with drawn sword commanding trespassers to keep off or by reason of the high price which makes it impossible for the many to buy. And because so many can and do hold so much land out of use, waiting for a rise, the price is always going up, so that it becomes only a question of time till a few families may own all, as they do in England today or in terror-ridden Mexico, where, in both countries, the identical revolution is going on, though one is by means of the sword and the other by means of the ballot. Every huge fortune in this country is based upon natural monopoly or out of conditions growing out of such. When this system of monopoly is made impossible, the mountains of wealth, which are not a benefit even to their possessors, will crumble, and the valleys of poverty will be evened up. There is but one way to abolish that monopoly and to thus guarantee the private possession and use of land to every man who wishes it, to give to the community that which it creates, and to leave in the hands of the individual all that his own labor creates. That way is to tax at its full sale price the value of land, and

to refuse to tax any improvements or other things that men create by their labor. To do this would really be to abolish all taxes, because to take the large portion of the unearned increment in land value for public use would be taking, not what the owner himself has worked for, but what the labor and advancement of the community have created. This would not only raise ample revenue for all purposes, but it would break the barrier that stands between man and the full use of the land, so that enough people would return to the land to relieve the press of job hunting. And since one man is willing to make a crop in exchange for a house or for furniture or clothing or conveniences, there would be instant and new demand for labor, and production, being relieved of the checks and expenses now upon it, would increase so that all would have plenty and to spare.

The first practical step towards this remedy is now being taken even in many cities of the United States. The first step is to reduce the rate of taxation upon improvements and to increase it upon the mere site, or community, value of land—rural and urban. This will begin to unhand labor and to unhamper capital, and when the process is complete the so-called conflict between labor and capital will disappear. The conflict is now, not between labor and capital, but between labor and capital on the one hand and monopoly on the other. Capital is in conflict with labor only when it allies itself with monopoly as in land speculation. Not a single growing town in North Carolina today has houses enough for its population. Yet every one has many va-

cant lots which people would be glad to build upon but for the extortionate price demanded for them, a price made possible, not because of the scarcity of lots, but because we permit persons to hold them out of use profitably. Hundreds of strong young men in North Carolina would pitch their tents upon the lands now lying idle and build homes and go to producing both wealth and population if they could secure the land for themselves at prices which they could command. But all over the State men are buying and holding out of use thousands of acres and will not sell for love or money, preferring to rent to negro tenants, to wreck happy neighborhoods, make impossible churches and schools, all for that unearned increase of value which becomes greater and greater the more that it is held out of use and the more dire the need for it becomes.

* * *

Let any man with his eyes open go out in North Carolina today and he will find that the land question is the one vital problem. And let him think deeply upon the subject and he will see that with this problem solved most of the others that men are racking their brains over will vanish. The very first thing that a reformer needs to learn is that men do not need charity, but justice. They do not need help, they need freedom. And freedom to vote is a mere mockery when there is not the freedom to make a living. And as no man has ever lived nor will ever live, except by means of what comes from the land, so all can never have the possibility of making a living so long as some can deny them access to the land.

WOMEN AND SOCIAL SERVICE

Notable Articles by Four Thinking Women.

Mothers' Meetings a Factor in Social Uplift.

By MRS. RENA LASSITER JOYNER, Raleigh.

If I could preach a sermon I think I should take as my text Luke's description of the development of the child Jesus, and should hold it up as an ideal for mothers. He says, "And Jesus increased in wisdom and stature, and in favor with God and man." To my mind this presents a fourfold development, mental, physical, moral and social.

Naturally, a mother's first care is for the physical well-being of the child. Assuring herself that the man she marries is a desirable father, caring thoroughly for her own health, she gives the child a good physical foundation. She realizes the importance of good food, proper clothing and thorough sanitation. She begins his mental training, watches and guides the unfolding baby mind, and plants seeds of useful knowledge in virgin soil. She follows him to the school room, finds out the kind of instruction he receives there, knows his teacher, the books he reads, the songs he sings and the sports in which he takes part. She realizes that he is a social creature, and takes care that his companions are of the right kind, that his amusements are clean, that the moving-picture shows he attends are helpful and educative.

But when a mother has done all this, when she has given her child a sound mind in a sound body, chosen good associates for him, furnished him with ennobling work and clean play, she has hardly touched that most important field, moral development. It is her care, by example as well as by precept, to teach him obed-

ience, truth, honesty, faith in God and love for man. She must give him the shield of proper knowledge of himself and the world, and send him forth "unfevered, fair and strong" to contribute his share to the world's uplift.

This is the ideal and ultimate aim of mothers. If we fail, there is none to take our place. The church, the school, the scientist or lecturer will never supplant fathers and mothers. For when all is said and done, the fact remains that parents are responsible for their children. And right here let me say that fathers as well as mothers have a duty to their children—a fact that fathers are prone to forget. Most of them seem to think that when they have supplied sufficient money to run the household their task is done. It is not, any more than a mother's is done when she has given the family a comfortable house, good clothes and well-cooked food. A sufficient amount of bank stock would furnish the one, a good housekeeper the other. Mothers and fathers mean more. And we know that at some time in the boy's life he is going to take his father for his ideal. If the father is a mere money-making machine, what will be the influence on the boy?

Let father and mother together face the fact that they are responsible for the child, for his existence in the first place, for his hereditary traits, environment, education, home training, religious training, social standing, and when we come to think of it, there is not much left. Of course, when the child gets older he may assert his own individuality, and in a measure lead his own life, but certain it is that parents are responsible for the way he starts.

As things are, however, it is the mother on whom the burden of child-training rests, and the mother must fit herself for the task. She may have a lofty conception of motherhood, she may realize the responsibility resting on her, and may be endowed with a strong and beautiful mother love and still have it said of her "one thing thou lackest." The one and very important thing in this case is definite scientific knowledge. When the present generation of mothers were girls marriage and motherhood were at a discount. Women were getting away from the idea that they must marry or be a burden to the family. They were beginning to make their own living, and came near forgetting that their greatest work was that of rearing strong men and women to come after them. In the higher education that we all want to place within the reach of women, no place is given to preparation for motherhood. Education is to fit for life, and we should not lose sight of the fact that most of woman's life is still spent in making that sweetest of all places, a home. I would not advocate filling college curricula for every girl entirely with domestic science and physiology. A college course gives many a girl the only glimpse she ever has of a work outside her own home. But I do believe a girl should be trained for home-making and motherhood, not at school, but at home.

I have never seen a domestic science school that could in every way replace a well-ordered kitchen with mother for teacher and daughter for pupil. There is no book or lecturer on sex hygiene that can compare with a well-informed mother who can give definite instruction in the very best way. We try to delegate too much to the already overworked teacher. Schools have not had time to train home-makers; mothers have shirked the responsibility, and the child has suffered. "But," you say, "how can a mother teach

what she does not know?" The answer is simple—mothers must learn.

We are beginning to see that in order to have better children we must go a step further and have better mothers. We are beginning to realize that we as mothers do not know, and that the simple fact of motherhood does not furnish us with all necessary wisdom and skill. Mother love and maternal instinct are well and good. I would not lessen the glory with which we surround them. But all the love in the world will not tell a young mother how to feed a sick baby, neither will the whole generation of grandmothers, aunts, cousins, neighbors and 'in-laws.' She needs definite knowledge, and will power enough to use it in spite of superstitious relatives.

When we realize our own ignorance we have taken the first step toward knowledge. We are casting about for some means of supplementing our deficient early training and fitting ourselves for the great task that is before us. Much information we find in books and magazines. There is scarcely a woman's periodical now that does not carry a mothers' page. There are Better Babies Contests and experts who tell us how to develop a child. There are Mothers' Meetings under the auspices of church societies. There are Parent-Teacher Associations at the schools. And there is a big national organization all for mothers—The National Congress of Mothers. We must take advantage of these things for ourselves and pass them on to others who, perhaps, would not benefit by them if we did not suggest it. The Mothers' Congress will not supply all the need. It will not immediately make of us a race of efficient mothers, but it is one great factor in bringing mothers to a better performance of their work. Mothers' meetings will not do everything, but they will give inspiration, encouragement and instruction to many who need it.

If we think that nothing of the kind is needed in North Carolina, let us open our eyes and look around us. We see blind, anemic, deformed and sub-normal children who have been robbed of their birthright by ignorance. We see pale, undersized children working in our mills, deprived of the enjoyment of youth because our citizens place the getting of money before the welfare of the race. We see overworked women, who, for lack of knowledge, care for *things* and neglect their children. We see indifferent, well-to-do mothers with servant-reared children. We see 3,000 baby graves a year and 3,000 heart-broken mothers, when knowledge and skill might have reduced the number by half. If the conservation of the child is worth while, let us act and act quickly. Let us see that hundreds of women all over the State can accomplish what isolated workers here and there could never do. Let us organize mothers' clubs for the sake of the children, and remember Him who said, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."—*From an address before the Raleigh Conference for Social Service, November 3, 1913.*

Why Not Shorter Hours for Working Girls?

By MISS CARRIE E. PHILLIPS, Raleigh.

Since woman is now a large factor in the industrial world, let us view the situation from the standpoint of employer and employee. It is a simple matter to give some convincing but very plain truths that will naturally and inevitably prove that the working girl of today is being imposed upon, to a certain extent, referring specifically to girls who are employed in business houses—the shop girls.

The working girl to the world is measured not so much by what she knows as by what she can do. This is an age in which the trained worker is eminently successful, but the shop girl is handicap-

ped at the outset by not being prepared for service. It takes her more or less time to familiarize herself with the stock before she can serve a customer intelligently. When the novelty wears off and the responsibility increases, then it seems that the hours grow longer, and the days, weeks and months merge into an endless chain of routine work.

The fact is that the average shop girl in this State serves her employer and the public nine hours on week days, twelve to fourteen hours on Saturday. From the statement as set forth above, the issue to be met is this, Can the working girl of today find time for self-improvement? Can she find time for proper rest and recreation, so that she may blossom into womanhood and its future responsibilities?

We encourage these young people to attend Sunday school and church. But what argument of weight can we bring to bear in our favor with a young woman tired, physically and mentally, from the stress of the week and the added hours of Saturday night? It has been exemplified by the workers of the church that these young people have little or no time to properly prepare a Sunday school lesson, and much less a mind equal to listening to and grasping the words of the Gospel. Why should we of the South stay in the background in this respect?

Let us quote a few statistics as adopted by other states: Massachusetts, Michigan and Ohio allow not over ten hours per day, or a total of fifty-four hours per week; Illinois and Wisconsin permit eight hours for young persons, and ten for women, with a total of fifty-five hours per week; New York and Nebraska have limited women's working hours to eight hours per day; New Jersey ten hours on week days (except Saturday), five hours Saturday.

Why should not North Carolina take the initiative in this matter and adopt a legal maximum working day?

The public as well as the employer must aid us in bringing about this much-needed reform.

The manufacturer can no longer run his plant as he pleases. The law compels factories to install safety devices, it regulates the wage scale, and the number of hours the employee may labor. Matters of ventilation, sanitation and hygiene are determined by the State. Big businesses and little are being compelled by law to recognize this new teaching of Jesus Christ, that the welfare of all is the concern of each, that the strong must care for the weak, and that "None liveth to himself, and none dieth to himself."

The Duty of a Town to its Young People.

By MISS CAROLINE BERRY PHELPS.
Head-Resident, Social Service Center, Baptist Tabernacle, Raleigh.

Every town receiving young women for positions in offices and shops needs a Young Women's Christian Association, a social service center, or community house, and when the people realize the need of prevention, we shall soon find less and less need for such splendidly equipped homes as the Florence Crittenton Missions.

The *needs* and opportunities before us are infinite. "What do we live for, if it is not to make life less difficult to others?"

A social service center may not and need not always be a home for young women away from their own homes. It may mean a model home, small or large, in the midst of neighbors who do not know how to make a dollar count for its full value. What do our culture, education and travel mean, or what are they good for, if they are not or cannot be used for the betterment and inspiration of those less fortunate than ourselves?

The trouble with most of us is lack of courage to pay the price of *real* service. It is so much easier to follow the splen-

did conventionalities of society and to build our homes in the midst of *our* friends and pride ourselves upon our splendid environment and upon our social standing in a community. If we were really and truly as anxious to help our fellows as we say we are, we would forget the insignificant excuse that it is necessary to locate on a certain street or in a certain section of a town in order to have social recognition. This race for social standing and recognition has taken possession of many of our churches and perhaps occasionally of some of our Young Men's and Young Women's Christian Associations.

What is the consequence? Who are the church-goers? Who are the men and boys who frequent the Y. M. C. A.'s? Are they not, as a rule, the leading business and professional people of the town or city, people who are meeting on a social equality? The day laborers, the young women or girls from our factories or mills are not found in large numbers at the regular church services, nor are they identified in any way with the activities of the church.

Are we not failing in our religious life, living on traditional sentimentality, losing sight of the real *sentiment* of religion? Are not the most of us religious cowards, forgetting that we owe a *life* to the world? The tremendous inroads on the Christian church made by the many "isms" are largely due to this sentimentality, and to our not catching the spirit of progress.

A good, live business man does not hesitate to borrow money to enlarge his business and to better equip his establishment to serve the people. But when it comes to the equipment of parks, playgrounds, Young Men's Christian Associations, Young Women's Christian Associations, social service centers, travelers' aids, community houses, or any establishment directly or indirectly connected with the church, somehow the most of us would rather that the other fellow would be re-

sponsible. Consequently our Christian institutions are not often run on business principles or economy. And while we do not want to commercialize the church in the common acceptation of the term, we do want to realize the *value* of pure living, and what impure living costs the State in maintaining prisons, insane asylums, almshouses and reform schools. We must take into account the value of a human soul and the big dividends which a life saved from sin will pay back into the treasury of a community. Prevention is worth more than cure any day.

The State is ever in debt, is ever borrowing money to run her institutions, and the State finds that such investments pay. The church today is stagnating because of the extravagance in her supposed economy. This may sound harsh and pessimistic. It is not meant as either, because, without doubt, every educational or philanthropic institution belonging to the State or to fraternal orders has been brought about indirectly through the influence of God's people. Yet the church is not, as a rule, measuring up to her needs and opportunities. The individual church man and woman must realize this, and then, by co-operation and concerted action, make the church the great center for every phase of social service.

A stranger comes to your town. Does he find the doors of the churches open? Does he find the buildings lighted and warm on a chilly, dark night? He has learned that the church is his last resort, and yet, according to our religious professions, it should be the very first place where a stranger, man or woman, could go for information and protection. The Y. M. C. A.'s and Y. W. C. A.'s do give such a welcome, but this is not sufficient. There are men and women who find that it is paying them a good living to keep open houses for strangers and to employ some one to meet trains and invite strangers to their places. Many a boy and girl

has been misled by just *such* business men and women.

We hear sermons condemning these questionable open houses. We condemn our public officers for not putting these places out of commission, but what are the Christian people giving in place of them? Splendid church buildings, splendid on the outside, at least, with doors closed most of the days and nights. We may cry out against the cheap theatre, the unsupervised dance-hall, and other resorts where our sons and daughters find warmth and a welcome in unwholesome surroundings. We may cry ourselves hoarse, but until we offer something thoroughly worth while and *more* attractive, we are on the losing side of the game.

The individual church is worth only as much as it is worth to the community it serves.

This State-wide movement for social service has been brought about by individual men and women who have had a vision. Others are catching the spirit. The movement is as broad as Christianity itself, and yet if the best work is accomplished the churches and schools must take hold of the specific problems and, by co-operation, master them. The housing of young men and women preparing for business careers, or of those who are already in business, is one of the most vital problems, and one that the churches, with the Christian associations, must handle.

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds
That stand a thousand years."

Women and Social Service.

By MRS. R. R. COTTEN, Bruce, Chairman, Committee on Women and Social Service.

The term Social Service means work for the welfare of humanity, and there can be no doubt as to the relation between

that work and women. Primarily and ultimately it is work for women. As the givers of life, as the mothers of humanity, their activities must be unremitting in the effort to promote the welfare of humanity. In the past their efforts were devoted to the welfare of their families, and to a limited extent reached the communities in which they lived, but now few fields of service are closed to them.

The world has realized that the welfare of a *few* cannot be assured except by securing the welfare of *all*, while the security of all assures the safety of our own special few. Christian effort is no longer limited to the churches. The human heart has overflowed with a great yearning to make this earth better by filling it with healthier, happier, more human people. In response to this yearning everywhere heads are planning and hands are clasping in a determined effort to accomplish this result.

This desire led to the formation of the North Carolina Conference for Social Service, the aim of which is "to study and improve social, civic, moral, and economic conditions in our State, especially conditions that injuriously affect child-life, or tend to perpetuate preventable ignorance, disease, degeneracy, or poverty among our people." Every woman's heart responds to this call to service for the benefit of the children. Every woman is interested in the investigation of the conditions which surround child life, and every woman will co-operate in seeking to remedy such conditions as are injurious.

The difficulty lies in reaching women and arousing them to the consciousness of their power and the need for their assistance. I hope all the women in the State will ally themselves with the work and "lend a hand" to the general uplift which it will bring. If they cannot all attend the conferences, they can read the Quarterly and thus keep in touch with the work, and co-operate in the effort by working at home and in their communi-

ties. They are interested in every line of thought discussed at the conferences, and can select those lines in which they are most interested for the bestowal of their energies.

In educational progress; in the promotion of public health, which necessarily includes individual health; in prison reform; in the study of eugenics; in the improvement of country life, and in all social, civic, and economic problems men need and welcome the help of women. Neither can accomplish much *alone*; together they must strive and overcome, together they must win or lose. Together they must attack "the conditions which injuriously affect child life" until all children shall have opportunity for development into useful citizens. This being true no one can deny that Social Service is woman's work.

The day is past when we deluded ourselves with the thought that our responsibility ceased with the performance of our individual duties. We are jointly responsible for the existing conditions, and only by a joint effort can they be improved. Our neighbor's welfare is our business and our neighbor is all mankind.

The power of environment to influence the life of an individual is known to all, and it is the natural duty of all women to see that all children are surrounded by conditions under which they can develop into good men and women. It may be a difficult task, it doubtless will require a long, persistent effort, but the object is well "worth while." In the stress of busy lives men may sometimes forget these obligations, but women must ever bear them in mind, doing their own part toward improving conditions, and stimulating to renewed effort on these lines the men who forget. Together they can strive and win, remembering that the welfare of the next generation should be the highest ambition of this generation.

SOCIAL SERVICE DIRECTORY

I.—North Carolina Organizations.

Social Service Directory.

If you are interested in special phases of the work of the North Carolina Conference for Social Service, you should get into touch with the agencies giving especial attention to these problems. We give herewith the names of some institutions and organizations and the officials actively in charge of them.

State Organizations.

Education: State Department of Education—Hon. J. Y. Joyner, Superintendent of Public Instruction, Raleigh.

North Carolina Teachers' Assembly—M. C. S. Noble, President, Chapel Hill.

University of North Carolina—E. K. Graham, Acting President, Chapel Hill.

North Carolina College of Agriculture and Mechanic Arts—D. H. Hill, President, West Raleigh.

North Carolina State Normal and Industrial College—Julius I. Foust, President, Greensboro.

Cullowhee Normal and Industrial School—A. C. Reynolds, Principal, Cullowhee.

Appalachian Training School—B. B. Dougherty, Superintendent, Boone.

East Carolina Teachers' Training School—Robert H. Wright, President, Greenville.

State Normal Schools for the Colored Race and for the Indians of Robeson County—E. E. Sams, Superintendent, Raleigh.

State Agricultural and Mechanical College for the Colored Race—James B. Dudley, President, Greensboro.

Reformatories: Stonewall Jackson Manual Training and Industrial School

—Charles E. Boger, Superintendent, Concord.

Negro Problem: North Carolina Committee on Rural Race Problems—Clarence Poe, President, Raleigh.

Public Health: State Board of Health—W. S. Rankin, M. D., Secretary, Raleigh.

State Medical Society—James M. Parrott, M. D., President, Kinston.

State Laboratory of Hygiene—C. A. Shore, M. D., Director, Raleigh.

North Carolina Sanatorium for the Treatment of Tuberculosis—Wilson Pendleton, M. D., Superintendent; Tyree Glenn, Business Manager, Montrose.

Orphanages: Oxford Orphan Asylum—R. L. Brown, Superintendent, Oxford.

Thomasville Baptist Orphanage—M. L. Kesler, General Manager, Thomasville.

Methodist Orphanage—J. N. Cole, Superintendent, Raleigh.

Thompson Orphanage (Episcopal)—Charlotte; Rev. Walter Smith, Superintendent.

Presbyterian Orphanage—Barium Springs; W. T. Walker, Superintendent.

Catholic Orphanage—Rev. George A. Wood, Superintendent, Raleigh.

Children's Home—Greensboro; W. B. Streeter, Superintendent.

Eliada Orphanage and Rescue Work—Lucius B. Compton, Superintendent, Asheville.

Oxford Orphan Asylum (colored)—Henry P. Cheatham, Superintendent, Oxford.

Methodist Orphanage (Western Conference)—Walter Thompson, Superin-

tendent, Winston-Salem.

Nazareth Orphan's Home—Rev. J. W. Bell, Superintendent, Crescent.

Christian Orphanage—Elon College.

Sacred Heart Orphanage—Sister Mary Clare, Superintendent, Belmont.

Pythian Orphanage—W. P. Pender, Superintendent, Clayton.

Odd Fellows' Orphan Home—E. Leff Wagoner, Superintendent, Goldsboro.

Elhanan Orphanage—Miss Mattie Perry, Superintendent, Marion.

Alexander Home—Charlotte.

Crittenton Home—Miss H. L. Cadet, Superintendent, Charlotte.

Rest Cottage—Miss W. R. Cox, Superintendent, Greensboro.

Lindley Training School—Miss Jennie Buck, Superintendent, Asheville.

Schools for the Blind, Deaf and Dumb:
State School for the Blind and Deaf (white)—John E. Ray, Principal, Raleigh.

State School for the Blind, Deaf and Dumb (colored)—John E. Ray, Principal, Raleigh.

North Carolina School for the Deaf and Dumb (white)—E. McK. Goodwin, Superintendent, Morganton.

Feeble-mindedness: North Carolina School for the Feeble-minded—Ira M. Hardy, M. D., Acting Superintendent, Kinston.

Improvement of Country Life: State Department of Agriculture—Major W. A. Graham, Commissioner, Raleigh.

North Carolina Farmers' Union—Dr. H. Q. Alexander, President, Matthews; J. Z. Green, State Organizer, Marshville.

North Carolina Farmers' Alliance—J. H. Evans, President, Harrellsville.

Child Labor: North Carolina Child Labor Committee—W. H. Swift, Field Secretary, Greensboro.

Prisons: State Board of Charities—Miss Daisy Denson, Secretary, Raleigh.

State Prison—J. S. Mann, Superintendent, Raleigh.

State Farm—Camp No. 1, C. J. Rhem in charge, Tillery; Camp No. 2, C. N. Christian in charge, Tillery.

Liquor Problem: North Carolina Anti-Saloon League—Rev. R. L. Davis, Superintendent, Raleigh.

N. C. W. C. T. U.—Miss Elizabeth March, Corresponding Secretary, Winston-Salem.

Women and Social Service: North Carolina Federation of Women's Clubs—Miss Adelaide L. Fries, President, Winston-Salem.

Insanity and Asylums: Central Hospital for the Insane—Albert Anderson, M. D., Superintendent, Raleigh.

Western Hospital for the Insane—John McCampbell, M. D., Superintendent, Morganton.

Eastern Hospital for the Colored Insane—W. W. Faison, M. D., Superintendent, Goldsboro.

Highland Hospital (private)—Asheville; Robert S. Carroll, M. D., Superintendent.

Broadoaks Sanatorium (private)—Morganton; Isaac M. Taylor, M. D., Superintendent.

Charities: Board of Public Charities—Miss Daisy Denson, Secretary, Raleigh.

Immigration: Elias Carr, Secretary, State Board of Agriculture, Raleigh.

Peace: North Carolina Peace Society—J. Y. Joyner, President; J. D. Berry, Secretary, Raleigh.

Soldiers' Home: Capt. W. S. Lineberry, Superintendent, Raleigh.

Confederate Women's Home: T. T. Thorne, Rocky Mount, Chairman of Committee.

II.--Prominent National Organizations.

The following national bodies will gladly and freely supply information and advice reading on the subjects named by each and on related subjects. Members are kept closely in touch with the work which each organization is doing, but membership is not required of those seeking information. Correspondence is invited. Always inclose postage for reply.

The Church and Social Service: The Federal Council of the Churches of Christ in America operates through its Commission on the Church and Social Service. For literature and service address the Secretary, Rev. Charles S. Macfarland, 215 Fourth Ave. (at 18th St.), New York.

Episcopal Social Service: The Joint Commission on Social Service of the Protestant Episcopal Church. For literature and other information address the Field Secretary, Rev. F. M. Crouch, Church Missions House, 281 Fourth Ave., New York City.

Methodist Social Service: Methodist Federation for Social Service; Literature; Bureau of Information, Speakers' Bureau; Reading and study courses; invites all Methodists to extend its usefulness and use its facilities. Rev. Harry F. Ward, Secretary, 2512 Park Place, Evanston, Ill.

Baptist Social Service: Baptist Department of Social Service and Brotherhood. To study social questions, publish findings, suggest ways whereby Christian men may become socially effective, and co-operate with similar bodies. S. Z.

Batten, Secretary, 1701 Chestnut St., Philadelphia.

Presbyterian Social Service: Bureau of Social Service, The Presbyterian Board of Home Missions; Rev. Charles Stelzle, Superintendent, 156 Fifth Ave., New York. Sociological surveys made, clearing house for city problems of the church. Correspondence course in Applied Christianity. Methods for Church Publicity.

Charities and Correction: The Proceedings of the National Conference of Charities and Correction sent free to each member. Bureau of Information on any topic of philanthropy, penology and kindred subjects free to members. Alexander Johnson, Secretary, Angola, Ind.

Charity Organization: Charity Organization Department of the Russell Sage Foundation, 105 East 22d St., New York City. To study, teach and publish in the charity organization field. Pamphlets on family treatment, community study, relief, transportation, etc., sent free.

Conservation of Infant Life: American Association for Study and Prevention of Infant Mortality; 1211 Cathedral St., Baltimore. Gertrude B. Knipp, Executive Secretary. Literature on request. Studies preventable causes of death and illness; urges birth registration, maternal nursing, parental instruction.

Child Labor: National Child Labor Committee, 105 East 22d St., New York. Owen R. Lovejoy, Secretary; 25 State Branches. Where does your state stand? How can you help? List of pamphlets and reports free. Membership fee nominal.

Labor Legislation: Workmen's Compensation; Industrial Hygiene; Labor Laws. Official Publication: *American*

Labor Legislation Review, sent free to members. American Association for Labor Legislation, 131 East 23d St., New York City. John B. Andrews, Secretary.

Sex Hygiene: Society of Sanitary and Moral Prophylaxis, Tilden Building, 105 West 40th St., New York. H. P. DeForest, Secretary; 22 affiliated societies. Report and leaflets free. Educational pamphlets, 10 cents each. *Journal of Social Diseases*, \$1 per year. Membership, annual dues \$2, includes all literature.

Mental Hygiene: National Committee for Mental Hygiene, 50 Union Square, New York City, Clifford W. Beers, Secretary. Write for pamphlets on mental hygiene, prevention of insanity, care of the insane, social service in mental hygiene, State Societies for Mental Hygiene.

Tuberculosis: National Association for the Study and Prevention of Tuberculosis, 105 East 22d St., New York. Livingston Farrand, M. D., Executive Secretary. Reports, pamphlets, etc., will be sent upon request. Annual transactions and other publications free to members.

Boy Scouts: National Headquarters of the Boy Scouts of America, 200 Fifth Ave., New York City. James E. West, Chief Scout Executive. Local Councils organized in principal cities, towns and counties. Literature on request. Monthly magazine, *Boys' Life*, \$1 a year. Memberships: Associate \$3, Sustaining \$10.

Southern Sociological Congress: J. E. McCulloch, General Secretary, Nashville, Tenn.

An Ideal For a City.

I have read a good deal about the all-American football team, and I have often thought of an all-soul city that I would like to see in this country.

We will put Detroit's recreative facilities on island and river into this city and will throw in for good measure our anti-tuberculosis camp.

We will go to New York and put in her Straus milk foundation, the Fleishman bread line, her few model tenements, the Metropolitan Museum of Art and her hospitals.

We will put in Cleveland's group of public buildings and her three-cent fares.

We will put in Galveston's commission form of government; Seattle's initiative and referendum and recall; Houston's municipal auditorium and band; Portland's festival of roses; Berkley's Greek theatre; Riverside's sinuous driveway up Mt. Rubidoux.

We will put in Atlanta's firm but humane method of expelling organized vice; take from Kansas the blessings of a saloonless city, and from the Minneapolis traffic rules a tender and alert concern for the physical welfare of passengers and pedestrians.

We will put in Chicago's scheme of water front adornment, and a public school supervision that does not shrink from the sacred duty of teaching the young people about their bodies.

We will get from Kansas City her scheme of cottage building for the workers; from Baltimore the sale of municipal bonds of small denominations to the people and her municipal wharves.

We will take the Boston public library; the Boston commons and Ford Hall, the great Sunday night melting pot of races and creeds, and put them in.

We will want Denver's juvenile court and San Francisco's extension of the suffrage right to women.—James L. Schermerhorn, *Editor Detroit Times, in an address in Raleigh, January 28, 1914.*

Who's Who in the North Carolina Conference for Social Service.

For the benefit of those who receive this number of the Quarterly for the first time, as well as for those expecting to attend the Conference, we give herewith a list of the officers, committee chairmen and members of the North Carolina Conference for Social Service.

Honorary president, Governor Locke Craig; president, Mr. Clarence Poe, Raleigh; first vice-president, Miss Daisy Denson, Raleigh; second vice-president, Mr. Walter Thompson, Concord; third vice-president, Bishop Robert Strange, Wilmington; secretary-treasurer, Dr. W. S. Rankin, Raleigh. Executive committee: Gilbert T. Stephenson, Winston-Salem; Dr. L. B. McBrayer, Asheville; Mrs. R. R. Cotten, Bruce; Rev. M. L. Kesler, Thomasville; Miss Annie F. Petty, Greensboro; Dr. F. M. Register, Tillery; Dr. G. B. Evans, Clarkton; Mr. J. Y. Joyner, Raleigh; Mr. A. W. McAlister, Greensboro; Mr. W. H. Swift, Greensboro, and Rev. J. N. Cole, Raleigh.

The following are the committee chairmen and the members of their committees:

Church and Social Service; Federation and Extension Work.

Bishop Robert Strange, Wilmington, *Chairman*; Rev. Neal L. Anderson, Winston-Salem, *Vice-Chairman*.

Rev. William Hooper Adams, Charlotte.
Rev. Theodore Andrews, Lexington.
Rev. M. A. Barber, Raleigh.
Mr. F. A. Barnes, Mooresville.
Mr. J. S. Brown, Hendersonville.
Mrs. W. H. S. Burgwyn, Raleigh.
Rev. J. A. Campbell, Buie's Creek.
Mr. John R. Carroll, Winterville.
Mrs. W. T. Carter, Henderson.
Rev. T. W. Chambliss, Wilson.
Mr. J. Marshall Cobb, Atkinson.
Miss Elizabeth A. Colton, Raleigh.
Mr. E. J. Coltrane, Jamestown.
Mr. A. G. Cox, Winterville.
Rev. William E. Cox, Wilmington.
Rev. W. R. Cox, Greensboro.
Mr. Ernest Cruikshank, Raleigh.
Mr. O. P. Dickinson, Wilson.
Miss Ellen Dortch, Raleigh.
Mr. J. B. Edgerton, Goldsboro.
Mrs. David Elias, Raleigh.
Rev. C. W. Ervin, Brim.
Mr. W. N. Everett, Rockingham.
Mrs. E. B. Ficklen, Greenville.
Mr. S. T. Gaskins, Lake Landing.
Rev. John Benners Gibble, Burlington.
Rev. Edgar H. Goold, Raleigh.
Mr. Frank Gough, Lumberton.
Mr. W. A. Graham, Warrenton.
Mr. T. A. Green, New Bern.
Mrs. R. T. Grinnan, Asheville.
Rev. Earle J. Harold, Greensboro.
Mr. R. J. Hester, Elizabethtown.

Mrs. J. S. Holmes, Chapel Hill.
Rev. Jeremiah W. Holt, Burlington.
Dr. George A. Hubbell, Cumberland Gap, Tenn.
Mr. G. C. Huntington, Charlotte.
Rev. B. F. Huske, New Bern.
Mr. James Jackson, Pinehurst.
Mr. William Latimer, Wilmington.
Miss Cary A. Leazar, Mooresville.
Mr. R. F. Lewis, Supply.
Rev. J. Walter Long, Greensboro.
Mr. F. S. Love, Kinston.
Mr. A. W. McAlister, Greensboro.
Rev. Lewis McFarland, High Point.
Mr. A. J. McKelway, Washington, D. C.
Rev. F. J. Mallett, Salisbury.
Mr. W. C. Manning, Williamston.
Mr. Joseph C. Maxwell, Resaca.
Mr. C. G. Morris, Washington.
Mrs. George W. Mountcastle, Lexington.
Mr. C. M. Murchison, Yanceyville.
Rev. Joseph L. Murphy, Hickory.
Mrs. M. T. Norris, Raleigh.
Mr. John A. Oates, Fayetteville.
Rev. T. W. O'Kelley, Raleigh.
Mr. Y. T. Ormond, Kinston.
Mr. Frank Page, Biscoe.
Miss Sallie Parker, Richmond, Va.
Mr. N. T. Patterson, Coats.
Mr. Oscar Pearsall, Wilmington.
Mr. Robert E. Peele, Burgaw.
Miss Abby A. Peterson, Watha.
Miss Caroline Berry Phelps, Raleigh.
Mr. N. E. Poe, Sanford.
Mr. David L. Probert, Charlotte.
Mr. Edwin D. Pusey, Goldsboro.
Mr. D. F. Putnam, Roxboro.
Mr. W. J. Roberts, Grassy Creek.
Dr. M. M. Saliba, Wilson.
Mrs. C. J. Sawyer, Windsor.
Mr. N. C. Schlichter, Charlotte.
Mrs. William E. Shipp, Raleigh.
Dr. J. H. Shuford, Hickory.
Rev. George T. Simpson, Scranton.
Miss Beulah Smith, Hamlet.
Rev. E. W. Smith, Vineland.
Mr. W. A. Stanbury, Clinton.
Mr. T. H. Street, Mill Creek.
Mr. William B. Streeter, Greensboro.
Mr. B. F. Stevenson, Spencer.
Rev. R. R. Swope, Biltmore.
Mr. D. A. White, Mebane.
Rev. A. D. Wilcox, Louisburg.
Mr. James R. Williams, Laurinburg.
Mr. N. H. D. Wilson, Goldsboro.
Mr. V. E. Wilson, Warrenton.
Rev. John C. Wooten, Raleigh.

Illiteracy; Colleges and Social Service.

Hon. J. Y. Joyner, Raleigh, *Chairman*;
Prof. E. K. Graham, Chapel Hill, *Vice-Chairman*.

Mr. I. Allen, Louisburg.
Miss Mary Arrington, Raleigh.

Mr. J. C. Blanchard, Hertford.
 Mr. Toppin S. Brinn, Leechville.
 Pres. J. D. Bruner, Murfreesboro.
 Miss Nora Carpenter, Ansonville.
 Dr. H. W. Chase, Chapel Hill.
 Mr. R. D. W. Connor, Raleigh.
 Mr. Carter Dalton, Greensboro.
 Mrs. Helen Boyd Dull, Southern Pines.
 Mr. Baxter Durham, Raleigh.
 Prof. E. W. Gudger, Greensboro.
 Mrs. John W. Hanes, Winston-Salem.
 Dr. D. H. Hill, West Raleigh.
 Mr. John P. Holoman, Rich Square.
 Mr. Harry Howell, Asheville.
 Mr. William S. Key, Watha.
 Mr. John F. Lanneau, Wake Forest.
 Mr. W. P. Lawrence, Elon College.
 Mr. Edgar H. Lewis, Green Hill.
 Hon. Mark Majette, Columbia.
 Miss Anna Meade Michaux, Greensboro.
 Mr. R. F. Montague, Raleigh.
 Mr. T. T. Murphy, Atkinson.
 Mr. H. D. Murrill, Catharine Lake.
 Mr. N. C. Newbold, Washington.
 Mr. C. Oats, Bear Wallow.
 Mrs. V. Royster, Raleigh.
 Miss C. L. Shaffner, Winston-Salem.
 Hon. John H. Small, Washington, D. C.
 Miss Mary Shannon Smith, Raleigh.
 Mr. B. W. Spilman, Kinston.
 Dr. H. D. Stewart, Monroe.
 Mr. Hoy Taylor, Biscoe.
 Mrs. M. B. Terrell, Raleigh.
 Miss Daisy B. Waitt, Greenville.
 Mr. Joe Weil, Goldsboro.
 Mr. George W. White, Guilford College.
 Mr. Louis R. Wilson, Chapel Hill.
 Miss Clee Winstead, Wilson.
 Mr. George T. Winston, Asheville.
 Rev. T. E. P. Woods, Rutherfordton.

Public Health.

Dr. W. S. Rankin, Raleigh, *Chairman*; Dr. Cyrus Thompson, Jacksonville, *Vice-Chairman*.
 Miss H. M. Berry, Chapel Hill.
 Dr. A. C. Biggs, Asheville.
 Mr. J. B. Blades, New Bern.
 Mr. Mahlon Bolton, Rich Square.
 Mr. Warren H. Booker, Raleigh.
 Mr. S. M. Brinson, New Bern.
 Mr. David H. Brown, George.
 Mr. E. A. Brown, Chapel Hill.
 Mr. W. H. Burton, Spencer.
 Mr. George W. Carrington, Durham.
 Dr. George M. Cooper, Clinton.
 Dr. Charles Daligny, Troy.
 Mr. Theo. G. Empie, Wilmington.
 Dr. L. B. Evans, Clarkton.
 Miss Blanche K. Ferguson, Kendal.
 Mr. W. T. Griggs, Poplar Branch.
 Miss Lydia Holman, Altapass.
 Dr. H. O. Hyatt, Kinston.
 Mr. Thomas Jennings, Weeksville, R. F. D.
 No. 1.
 Dr. W. M. Jones, Greensboro.
 Mr. A. K. Joy, Hickory.

Rev. E. N. Joyner, Lenoir.
 Rev. George W. Lay, Raleigh.
 Dr. Richard H. Lewis, Raleigh.
 Mr. W. R. Lynch, Spray.
 Mrs. Patterson Miller, Wyncote, Pa.
 Miss Annie Oakley, Asheville, R. F. D.
 No. 1.
 Dr. Charles C. Orr, Asheville.
 Miss Eva Parsons, Richmond, Va.
 Miss M. B. Pitt, Nashville.
 Miss Julia C. Rhem, Halifax.
 Mr. Ed. Chambers Smith, Raleigh.
 Mr. E. Leff Wagoner, Goldsboro.
 Mr. A. Hale Weaver, Stackhouse.
 Mrs. Henry Weil, Goldsboro.
 Miss Mary L. Wyche, Black Mountain.

Dependent and Delinquent Children.

Rev. M. L. Kesler, Thomasville, *Chairman*;
 James P. Cook, Concord, *Vice-Chairman*.
 Hon. Junius G. Adams, Asheville.
 Mr. J. G. Ball, Raleigh.
 Mr. F. H. Brooks, Smithfield.
 Mr. R. D. Caldwell, Lumberton.
 Gen. Julian S. Carr, Durham.
 Mr. Harry W. Carter, Richmond, Va.
 Mr. Lucius B. Compton, Asheville.
 Mrs. D. Y. Cooper, Henderson.
 Mr. G. V. Cowper, Kinston.
 Mrs. Hettie E. Fennell, Wilmington.
 Mrs. Alice Fields, Kinston.
 Mr. Fuller Hamrick, Thomasville.
 Mrs. Fletcher R. Harris, Henderson.
 Mr. W. H. Howard, Mechanic.
 Mr. Charles L. Ives, New Bern.
 Mrs. Clarence Johnson, Raleigh.
 Mrs. Lockwood Jones, Charlotte.
 Dr. Thomas M. Jordan, Raleigh.
 Dr. Charles L. Minor, Asheville.
 Mrs. Lindsay Patterson, Winston-Salem.
 Miss Julia E. Phillips, Hot Springs.
 Mr. Tasker Polk, Warrenton.
 Mr. John E. Ray, Raleigh.
 Dr. W. P. Reaves, Greensboro.
 Mr. T. J. Renfrow, Matthews.
 Mr. William H. Ruffin, Louisburg.
 Mr. William R. Savage, Blowing Rock.
 Miss Cornelia Shaw, Davidson.
 Rev. Walter J. Smith, Charlotte.
 Mr. Edwin Taylor, Winnabow, R. F. D.
 Mr. F. C. Toepleman, Henderson.
 Mr. M. S. Willard, Wilmington.
 Dr. J. M. Williams, Warsaw.
 Mr. James W. Williamson, Jr., Burlington.
 Mr. F. T. Wooten, Chadbourn.

Insanity, Eugenics and Mental Hygiene.

Dr. L. B. McBrayer, Asheville, *Chairman*;
 Dr. Albert Anderson, Raleigh, *Vice-Chairman*.
 Mr. J. O. Alderman, Edenton.
 Dr. Paul Anderson, Richmond, Va.
 Mrs. William J. Andrews, Raleigh.
 Dr. Robert S. Carroll, Asheville.
 Mr. Robert T. Claywell, Morganton.
 Miss Mattie Dowd, Charlotte.
 Mrs. J. C. Gibson, Concord.

Mrs. B. H. Griffin, Raleigh.

Mrs. Walter H. Grimes, Raleigh, R. F. D.

No. 4.

Dr. Ira M. Hardy, Kinston.

Mr. J. L. Nicholson, Richlands.

Miss Hannah J. Starr, Woodland.

Miss Amy J. Stevens, Augusta, Ga.

Mrs. Ella Howell Weedon, Asheville.

Miss Lois Wilcox, Tryon.

Improvement of Country Life.

Mr. Clarence Poe, Raleigh, *Chairman*; Hon. E. L. Daughtridge, Rocky Mount, *Vice-Chairman*.

Rev. J. N. Atkins, Shulls Mills.

Mrs. J. G. Boylan, Wadesboro.

Mr. J. C. Braswell, Rocky Mount.

Mr. T. E. Browne, Ahoskie.

Mr. Bion H. Butler, Southern Pines.

Mr. D. B. Carrick, High Point.

Mr. S. G. Daniel, Littleton.

Prof. M. B. Dry, Cary.

Mr. C. W. Fain, Walnut.

Miss Alice Ferrell, Winston, R. F. D. No. 7.

Mr. Alston Grimes, Grimesland, R. F. D.

No. 1.

Mr. A. G. Hendren, Straw.

Mr. L. L. Hobbs, Guilford College.

Rev. W. F. Hollingsworth, Glade Valley.

Mr. W. R. Hollowell, Goldsboro.

Mr. C. R. Hudson, Raleigh.

Mr. Zebulon V. Judd, Raleigh.

Mr. E. J. Justice, Greensboro.

Mr. T. J. Lassiter, Smithfield.

Dr. W. J. McAnally, High Point.

Miss Phrynia McBrayer, Gaffney, S. C.,

R. F. D. No. 1.

Mr. E. S. Millsaps, Statesville.

Mr. R. C. Packard, West Raleigh.

Mrs. Robert N. Page, Washington, D. C.

Mr. T. B. Parker, Raleigh.

Miss Mary M. Petty, Greensboro.

Mr. Stuart A. Queen, Cumberland Gap, Tenn.

Dr. Charles L. Raper, Chapel Hill.

Mrs. R. J. Reynolds, Winston-Salem.

Mr. H. B. Varner, Lexington.

Prof. N. W. Walker, Chapel Hill.

Mr. Luther Ward, Watauga Falls.

Rev. W. McC. White, Raleigh.

Mr. H. V. Wilson, Chapel Hill.

Mrs. Robert Winstead, Rocky Mount.

Mr. Francis D. Winston, Windsor.

Dr. J. J. Withers, Davidson.

Prof. M. L. Wright, Holly Springs.

Industrial Conditions and Child Labor.

Mr. W. H. Swift, Greensboro, *Chairman*; J. S. Carr, Jr., Durham, *Vice-Chairman*.

Mr. William S. Bernard, Chapel Hill.

Mr. L. W. Clark, Spray.

Rev. William J. Gordon, Spray.

Dr. J. B. Greene, Asheville.

Mr. F. W. Habel, Raleigh.

Mr. W. A. Locus, Wilson.

Mr. J. A. McLean, Franklinton.

Mr. J. A. Matheson, Greensboro.

Mr. John R. Miller, King's Mountain.

Mrs. W. A. Newell, Asheville.

Dr. Argo H. Perry, Eagle Rock.

Mr. C. R. Spencer, Warsaw.

Mr. W. E. Stone, Raleigh.

Miss Lota L. Troy, Greensboro.

Rev. Henry A. Willey, Mayodan.

Prisons and Judicial Reforms.

Miss Daisy Denson, Raleigh, *Chairman*;

Hon. T. W. Bickett, Raleigh, *Vice-Chairman*.

Col. R. Bingham, Asheville.

Mr. J. D. Bullock, Leechville.

Mrs. Joseph Blount Cheshire, Raleigh.

Hon. George W. Connor, Wilson.

Gen. W. R. Cox, Penelo.

Mr. N. Y. Gulley, Wake Forest.

Mr. Costen J. Harrell, Raleigh.

Mr. W. C. Jackson, Greensboro.

Mr. H. C. Marshall, Wilmington.

Mr. Henry A. Page, Aberdeen.

Dr. Joseph Hyde Pratt, Chapel Hill.

Mr. Emery E. Raper, Lexington.

Mr. Warren H. Roberts, Mobile, Ala.

Mr. F. L. Seely, Asheville.

Mr. M. B. Stickley, Marion.

Mr. F. D. Swindell, Wilson.

Mrs. J. Spot Taylor, Danbury.

Mr. Irvin B. Tucker, Whiteville.

Mr. J. E. Underwood, Goldsboro.

Temperance and Moral Conditions.

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Mr. G. B. Allen, Henderson.

Rev. J. A. Baldwin, Charlotte.

Mr. R. B. Boyd, Warrenton.

Mr. Wilfang W. Clarke, Chapel Hill.

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Mr. W. J. Ferrell, Raleigh.

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Dr. J. W. Long, Greensboro.

Rabbi H. Merfeld, New Bern.

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 Mrs. R. S. McGeachy, Raleigh.
 Mrs. Mark Quinerly, Greenville.
 Mrs. E. F. Reid, Lenoir.
 Mrs. J. A. Spiers, Wilson.
 Mrs. R. M. Squires, Wake Forest.

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 Mr. L. W. Alderman, Oxford.
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 Mr. M. Frank Wood, Edenton.
 Mr. W. P. Wood, Raleigh.
 Mr. F. A. Woodard, Wilson.
 Mr. C. C. Wright, Hunting Creek.
 Mr. A. H. Yerby, West Raleigh.
 Mrs. A. H. Yerby, West Raleigh.

SPECIAL NOTICE TO OUR READERS.

We confidently believe that the coming meeting of the North Carolina Conference for Social Service, February 13, 14 and 15, will be the greatest meeting of the kind ever held in North Carolina. Read what Governor Craig says about it on the first page; then read the program, and see if he isn't right.

The Conference is an organization of which every member has a right to be proud. It is still less than a year old. The organizers hoped to secure 200 members the first year. Instead, there were about 400 members before the end of the first meeting, and now there are over 700. We want to round out an even thousand before the end of the year. Do you think we can do it? We can, but we must have your support.

First of all, we want you to arrange to attend this meeting, if at all possible. Next, if you cannot possibly arrange to attend, we want you to affiliate with this vigorous young organization. It needs your support and co-operation, and you need the inspiration and information you will get from its history-making conferences, literature such as the Social Service Quarterly, which is sent free to each member, and so on.

If you are not already a member, will you not fill out the attached blank and mail it today? There are three different membership fees. The fee for regular members is \$1.00 a year, for sustaining members \$2.00, and for contributing members \$5.00. The membership privileges are the same for all three classes; whatever is given above \$1.00 is simply a free-will offering to help along the work of the organization.

Fill out this blank and mail today:

WARREN H. BOOKER, Acting Secretary, Raleigh, N. C.

Dear Sir:—Please enroll my name as a member of the North Carolina Conference for Social Service, for which find enclosed \$_____ in payment for membership dues, a year's subscription to the Social Service Quarterly, and other privileges of the organization.

Indicate class of membership desired by check mark.			
-----	Regular membership	- - -	\$1.00
-----	Sustaining "	- - -	2.00
-----	Contributing "	- - -	5.00

I _____ (do or do not) expect to attend the coming Conference.

NAME _____

ADDRESS _____

REMARKS _____





